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"Pro Ecclesia Dei." St. Augustine.

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Nihil Obstat :

RICHARDUS COLLENDER

CENSOR DEPUTATUS.

Imprimatur :

✠ N.T. CARD. GILROY,

ARCHIEP. SYDNEYENSIS.

1a die, Octobris, 1954.

Official Documents

CANONIZATIONS.

I.

St. Pius X

(*A.A.S.* 46, p. 306 ff.)

On the evening of May 29, 1954, in the Piazza in front of the Basilica of St. Peter, His Holiness Pope Pius XII solemnly canonized Bl. Pius X. The ceremony itself was brief, but the Holy Father's address took twenty minutes. We can only give a summary:

Act of Canonization.

To the postulation made through an Advocate of the Sacred Consistory by His Eminence Cajetan Card. Cicognani, Prefect of the S. Congregation of Rites, the Most Reverend Antonio Bacci, Secretary of Letters to Princes, gave the following reply in the name of His Holiness:

"From the one chair founded upon Peter by the voice of the Lord" (St. Cyprian, Ep. 43, 5) you are about to hear a solemn pronouncement, which God Himself will certainly ratify in heaven. The papal diadem that crowned the pure brow of Blessed Pius X shines to-day with a new splendour of sanctity.

Then, while all rose to their feet with bared heads, the Sovereign Pontiff, seated in Cathedra and wearing the mitre, solemnly made the following pronouncement out of the fulness of Apostolic power.

"For the honour of the Holy and Undivided Trinity, for the exaltation of the Catholic Faith and the increase of the Christian Religion, by the authority of our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and by Our own authority, after mature deliberation and frequent imploring of the divine help, also with the advice of Our Venerable Brethren the Cardinals of the Holy Roman Church, the Patriarchs, Archbishops and Bishops present in the City, We decree and define Blessed Pius X, Pope and Confessor, to be a Saint, and We inscribe him in the catalogue of the Saints, ordering that his memory be devoutly recalled each year on his natal day, that is, the twentieth of August. In the Name of the Father and of the Son and of the Holy Ghost. Amen".

Address.

In His address to the immense multitude gathered in Piazza San Pietro and in Via della Conciliazione, the Holy Father developed the following thoughts:

1. The programme of the Pontificate of Pius X was solemnly proclaimed in his first Encyclical (*E supremi*, Oct. 4, 1903). His sole purpose was expressed in the words *instaurare omnia in Christo*, that is to say, to bring back all to Christ as to the Head and Centre. There could be no other way to that happy return but the Church. Consequently, the Pope's first and incessant care was to make the Church in the concrete more and more a means of opening the path by which men would return to Jesus Christ. The renewal of the Church, which he contemplated and which his organizing talents planned, entailed the arduous work (*arduum sane munus*) of reforming the Canon Law, so as to adapt it to the increased dynamism and speed of modern life. No doubt, the vigour of his temperament drew him on to such a task, but personal temperament or character does not explain everything. The spring of the legislative work of Pius X is to be sought in his personal sanctity, in his inmost persuasion that the reality of God, which he felt in the incessant communion of his life, is the origin and foundation of all order, of all justice, and of all law in the world. The conviction that that relation of law to God Himself should be manifested above all in the Church, gave us that grand monument of the Pontificate of Pius X, which is the Code of Canon Law. In this he was the providential Saint of our times.

2. Secondly, Pius X was the great champion of the Church, and the providential Saint of our times in his gigantic defence of an inestimable treasure, namely, the interior unity of the Church in its most basic foundation: the Faith. His family antecedents made him a man of faith. He grew up in a humble family built on authority, on sound moral traditions, on the scrupulous living of the Catholic faith. Undoubtedly any Pope would have combated errors which threatened the very foundations of the Church, but the lucid vision and the apostolic firmness, with which Pius X carried on his victorious battle against the errors of *modernism*, attest in what a heroic degree the virtue of faith burned in his saintly heart. Nothing moved or frightened or deterred him from fighting uncompromisingly for the holy cause of God and of souls. To vacillate would have been to fail in faith, to fail in the office of confirming his brethren. In Pius X *modernism* encountered the Rock. The whole Church is his debtor for the strength of his defence, and even the whole world. He kept the undivided union of faith and knowledge, which *modernism* would have broken with its opposition between the two, a divorce and a division so deleterious that "death is little more". In standing for the "reasonable service" of the intellect

towards God the Revealer Pius X rendered a Saint's supreme service of charity towards all mankind.

3. Thirdly, besides being a man of the Church and a man who was a veritable athlete of the Faith, Pius X was a man, whose sanctity was first and foremost and entirely sacerdotal. As a humble parish priest, as a Bishop, as Supreme Pontiff, he knew for certain that the sanctity for which God destined him was sacerdotal sanctity. What other sanctity could God desire from a priest of the New Law, from a representative of that Supreme and Eternal High Priest, Who left to the Church the perennial Memorial, the perpetual Renewal of the Sacrifice of the Cross in the Holy Mass, and in the same Sacrament of the Eucharist gave Himself as the nourishment of the souls of men.

Hence the Eucharistic way was the way of Pius X. He knew no other possible way of reaching heroic love of God and generous exchange of life with the Redeemer of the world. Was it not in the Eucharist that the Redeemer "poured out the riches of His love for men"? Hence the zeal of Pius X for the renewal of the dignity of worship, hence his resoluteness in overcoming the prejudices of a mistaken practice, when he promoted frequent and daily communion and the early communion of children. With him a new spring season of Eucharistic life flowered forth for the Church.

Only on the Eucharist, as the holiest and most sanctifying of all divine institutions, can holiness grow in the individual soul, and the unity of a really divine life in the social body. Pius X would say still to the world to-day: "Only in the Church and, through her, in the Eucharist, which is "life hidden with Christ in God" stands the secret and the source of a renewal of social life. And, a priest (he would remind us) must put no part of his ministry before or above the ministry of the Eucharist.

[The Pope's address concluded with the following beautiful words]:

"Saint Pius X, glory of the priesthood, splendour and ornament of the Christian people—In you humility walked in fraternity with greatness, austerity with gentle meekness, simple piety with profundity of knowledge; in you we beheld the Pontiff of the Eucharist and of the catechism, of integral faith and impavid firmness; turn your eyes, therefore, on the Holy Church, which you loved so much and to which you dedicated the best of the treasures which the Divine Bounty, with lavish hand, had bestowed on your soul; obtain for the Church safety and constancy in the midst of the difficulties and persecutions of our time; lift

up this poor humanity, whose pains so deeply afflicted you, that in the end they stopped the beatings of your great heart; see this troubled world to the triumph of that peace which ought to be harmony amongst the nations, brotherly agreement and collaboration amongst the social classes, love and charity amongst men; and thus may those anxious desires, which consummated your apostolic life, become, through your intercession, a happy reality for the glory of our Lord Jesus Christ, Who with the Father and the Holy Spirit lives and reigns world without end. Amen".

II

Canonization

B^l. Peter Chanel Martyr, Gaspar del Bufalo, Joseph Pignatelli, Dominic Savio Confessors, and B^l. Maria Crocifissa Di-Rosa Virgin (Piazza san Pietro, June 6, 1954).

(*A.S.S.* 46, pp. 357 ff.)

To the usual ceremonial petition (as above) the Secretary of Letters to Princes replied as follows:

In these surroundings of majesty, and in this majestic gathering, you are about to witness an event which will be for the greater advancement of the divine glory and of human salvation. From this Chair of truth where "Blessed Peter lives and presides in his own See" (St. Peter Chrysol. P.L. 54, 741) you are to hear a decree whereby five stars of sanctity will shine with a new light. Let it bring joy to the whole Church, in which the Christian faith never fails, divine charity never grows cold, and the brilliant light of sanctity is never quenched.

Then the Holy Father *in Cathedra* pronounced these solemn words:

"For the honour of the Holy and Undivided Trinity, for the exaltation of the Catholic Faith and the increase of the Christian Religion, by the authority of our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and by Our own authority, after mature deliberation and frequent imploring of the divine help, with the advice also of Our Venerable Brethren the Cardinals of the Holy Roman Church, the Patriarchs, Archbishops and Bishops present in the City, We decree and define the Blessed Peter Aloysius Chanel Martyr, Gaspar del Bufalo, Joseph Pignatelli, Dominic Savio Confessors, and Maria Crocifissa Di-Rosa Virgin to be Saints, and We inscribe them in the catalogue of the Saints, ordering their memory to be devoutly recalled every year, on their natal day, that is to say, Peter Aloysius Chanel on the 28th day of April among holy Martyrs, Gaspar del Bufalo on the 28th of December, Joseph Pignatelli on the 15th of November, Dominic Savio on the 9th

of March, amongst holy Confessors not Pontiffs, and Maria Crocifissa Di-Rosa on the 15th of December, amongst holy Virgins not Martyrs. In the Name of the Father and of the Son and of the Holy Ghost. Amen.

Papal Address

Remarking that the lives of all those who were canonized that day were summed up in the words of the Psalm: "Thy law was my delight", the Holy Father had something to say about each of the five. As Australian interest will naturally be greatest in the Protomartyr of Oceania, we give that first part of the address in full.

"To Peter Aloysius Chanel fell the honour of being the first to shed his blood for the faith in Oceania. He had scarcely achieved the sacrifice of his life in the Island of Futuna, till then refusing grace, when immediately a rich harvest was gathered, rich beyond all expectation. The journey of the Saint through this world was marked by humility, gentleness, patience and charity, drawing the best of its spiritual energy from an ardent and exquisite love for the Virgin Mary. 'To love Mary and to make her loved' was his most fervent ambition and the programme of the years of his preparation for the priesthood. After ordination he began to spend without reserve the physical strength, with which nature had rather sparingly endowed him, in order to bring back to the practice of religion the little flock entrusted to his care. But his soul aspired to total perfection and to the labours of the missions amongst infidels. Thus he resolved to join the recently formed group of the Society of Mary, which saluted the Queen of Heaven as their Mother and perpetual superioress. In the Society he strove to realize more fully the ideal of sacerdotal and apostolic perfection. For four years he dedicated himself with admirable devotedness, with great patience, with humble and solicitous vigilance to the education of youth. But soon his dream became a reality. Heroically overcoming the affections dearest to his heart, he embarked for the Islands of Oceania, where the faith had not yet penetrated. Who will recount the hard trials, spiritual and physical, that awaited him in that field of his apostolic labours? His efforts to adapt himself to the language and customs of that people, the apparent sterility of his work, the little response, and the secret or open hostility which he encountered, did not shake his wonderful constancy. Strong in the watchful protection of the Mother of God, Peter Chanel revealed to the astonished natives the inexhaustible charity and the gentleness of his soul. The example of his pure and mortified life, his unceasing prayer, his fervent exhortations prepared the way for divine grace.

After the martyr had given up his soul to God, the forces of evil, which had impeded his work, quickly gave way, and the Church could count with joy, in that distant region also, children who were both numerous and fervent".

The Holy Father pointed out that the apostolate of St. Gaspar del Bufalo was exercised at home in his native country. He belongs to the glorious phalanx of Saints which the soil of Rome has given to the Church, an apostle who followed in the footsteps of St. John Baptist De-Rossi. Exiled from Rome by the Napoleonic invaders, on his refusal to take the oath of fidelity to a power hostile to the rights of the Church, he had to interrupt his work for some time. But free once more from banishment and prison, he dedicated himself to popular missions with renewed fervour. The Congregation of the Missionaries of the Most Precious Blood was lovingly committed by him to the care of the Blessed Virgin, on August 15, 1815. His Missions covered almost every part of Central Italy and, when dignities were offered to him, he kept saying: "Paradiso, paradiso", and held to his resolve to hold the pulpit till death. He wished to pass from the field of the sacred ministry of preaching to the heaven which was to be his reward. He had his wish, for death struck him in the midst of the labours of his apostolate. He left to his religious sons a wonderful model of heroic zeal, generously immolating itself for the greater good of souls.

3. The characteristic of the sanctity of St. Joseph Pignatelli was firstly his tenacity as a man called to suffer in obedience and silence things that seemed to be shipwreck. Nobility of blood could have inspired in him the love of human greatness; but God had placed in him the germs of a glory more noble and more holy. He had to be the mainstay of a dispersed and homeless body of men, keeping the fervour of religious life alive in them, till the day of resurrection came. He prepared the restoration of his beloved Society of Jesus. Its restorer in Italy, he was spiritually the second father of the Society, the greatest bond binding it, over the years of suppression, to its origins.

4. After those three heroic figures, the vigour of whose manhood was spent in combating the forces of evil, comes the figure of a delicate boy, weak in bodily strength, but with an intensity of soul that stretched itself out to a pure oblation of self to the sovereignly delicate and exacting love of Christ. This is Dominic Savio. In such tender age, one would have expected to find just good and amiable dispositions of spirit, but, instead, we are astonished to find the wonderful ways of the

inspirations of grace, a constant and unreserved adherence to the things of heaven, which the boy's faith perceived with rare intensity. In the school of his spiritual Master, the great Saint Don Bosco, he learned how the joy of serving God and making Him loved by others can become a powerful means of apostolate. The 8th of December, 1854, saw Dominic lifted in an ecstasy of love towards the Virgin Mary, and soon after he gathered some friends of his in the "Company of the Immaculate Conception", for the purpose of making rapid progress in the way of holiness and avoiding even the smallest sin. He urged his companions to piety, good conduct, the frequentation of the Sacraments, the recital of the Rosary, the avoidance of evil temptations. Nothing daunted by bad receptions and insolent answers, he intervened with firmness but charitably to bring back the wayward and the perverted to their duty. Filled even in this life with the familiarity and gifts of the Sweet Guest of the soul, he soon left the earth, to receive through the intercession of the Queen of Heaven, the reward of his filial love.

5. Associated with the glory of such illustrious Confessors, a Virgin remarkable for her love of the Cross, Maria Crocifissa Di-Rosa, of a patrician family of Brescia, chants likewise the glories of the Divine Spouse. Her earthly mother had only just died a pious death, when the daughter, in imitation of St. Teresa of Jesus, took refuge in the arms of her heavenly Mother. At the school of the Religious of the Visitation she deepened her solid piety, animated by an intense desire of suffering for Jesus Christ and keeping herself in the constant practice of mortification and charity. She renounced every vanity, every kind of fashion, every worldly spectacle, every indulgence towards nature, every offer of marriage. She poured out her charity on girls and women of the people, patiently putting up with criticisms or the jeers of deluded libertines. Her heroic devotedness to the stricken during an epidemic of cholera in Brescia in 1838 led to the foundation of the Congregation of the "Handmaids of Charity". While the Institution flourished and continued to flourish in the exercise of every kind of hospitality and assistance, Maria remained the disciple of the Cross. In the midst of great physical and mental trials her prayer was: "My Jesus, Thou art sufficient for me. Let my life be crucified with Thee". Her work sprang from a spiritual life entirely conformed to the Cross.

[Such in bare outline were the heroic five raised to the Altars of the Church of June 16, 1954]

REGULATIONS AND FACULTIES

for Priests having the spiritual care of those travelling by sea, namely, for Chaplains of ships and Directors of Chaplains, given by order of Our Holy Father Pius XII by divine Providence Pope.

I.

1. Those Priests are regarded as lawfully appointed to the Office of Chaplains of ships or Directors of Chaplains who (under exact observance of the regulations laid down in the Apostolic Constitution *Exul Familia*, Tit. 2, art. 5) have been approved and nominated by special Rescript from the Sacred Consistorial Congregation.

2. The Emigration Delegate, who has charge of Chaplains of ships, either secular or regular, and of their Directors, exercises control and vigilance over all of them. He sends the Chaplains to their ships and helps them sedulously, chiefly through the Director.

3. It is incumbent on Priest Chaplains of ships and on the Directors of Chaplains to religiously observe all that is prescribed for Chaplains of ships and their Directors in the aforesaid Constitution (l.c. c. III).

4. In order that the Blessed Sacrament may be kept in the oratory of the ship legitimately erected (*ibid.* art. 30), an Apostolic Indult is necessary, to be obtained from the S. Consistorial Congregation. Such recourse to the S. Congregation belongs to the Director of Chaplains of ships, who must add the testimony of the local Ordinary regarding the observance of liturgical laws. It belongs to the local Ordinary to erect and bless an oratory on a ship.

5. For the celebration of Mass and the recital of the Divine Office, during the sea voyage, Priests on board ship may use the Calendar of the Universal Church.

6. In the Canon of the Mass, during a sea voyage, the name of the Pope is expressed, mention of any Bishop being omitted.

7. On the keeping of books registering baptisms, confirmations, and deaths (l.c. art. 25, § 3), and on the transmission of an authentic copy of same to the Curia, the S. Consistorial Congregation orders:

1. That an authentic copy of books registering baptisms, confirmations and deaths be written by the Chaplain of ships and transmitted to the Curia of the diocese, in which the Director's Office is;

2. That it belong to the Director alone to send a copy made by himself to the Curia.

3. That it belong to the same Director to take cognizance of the number of persons who have been confirmed by Chaplains of ships, in virtue of the faculty mentioned later (n. 8, 1) and of the mode employed by them, as extraordinary ministers, in the exercise of this function, and to send in, for each year, at the beginning of the following year, a report to the S. Consistorial Congregation and to the Ordinary of the aforesaid diocese;

4. That, in exact observance of the prescriptions of the sacred canons in this matter, information regarding the acts registered in the books be sent by the Director to the Parish Priest of those about whom there are entries in the books.

5. That the Director of Chaplains use his own seal, and have a repository or archives where the aforesaid books are kept, together with the letters or other documents of the Sacred Consistorial Congregation or of Bishops, which for necessity or utility ought to be kept.

6. That it belong to the Director alone to give testimonial letters to those concerned.

II.

8. To Chaplains of ships and their Directors, the faculties or privileges to be mentioned presently are given *durante munere*:

1. The faculty of administering according to the Decree of the S. Congregation of the Sacraments, *Spiritus Sancti munera* (A.A.S. 38, p. 349 ff.) the Sacrament of Confirmation to any Catholic on board, who is in danger of death through serious illness.

2. The faculty of administering the Sacrament of Confirmation, during the sea-voyage, to any child or adult, especially such as makes his first Communion on the ship; provided that no Bishop in communion with the Apostolic See is present, and that it is foreseen that the candidate for confirmation, on account of age or language difficulties or local circumstances, is not likely to receive this Sacrament in the place of immigration—the difficulties being great. All legal prescriptions are to be observed and especially, as regards the rite, the Instruction for a simple Priest administering, by delegation of the Apostolic See, the Sacrament of Confirmation, inserted in the Appendix of the Roman Ritual.

3. The privilege of a portable altar, provided Mass has to be celebrated for the faithful on board the ship, with the cautions and injunctions given in this matter by the Apostolic Constitution *Exul Familia*, and especially Tit. 2, art. 28.

4. The faculty of celebrating the Sacrifice of the Mass on ships, although they have not a legitimately erected oratory, on Christmas night, provided that supplications lasting half an hour precede it, and Mass is not begun till 12.30, every danger of irreverence being removed and observing all that is to be observed.

5. The faculty of celebrating Mass on ships, although they have not legitimately erected oratory, on the night between December 31 and January 1, each year, with the faculty of beginning Mass at midnight exactly, provided sacred supplications are carried on for about two hours, including the time of Mass, every danger of irreverence being removed and observing all that is to be observed.

6. The privilege of celebrating one Mass on Holy Thursday.

7. The faculty of celebrating twice or three times on Sundays and feasts of precept and on other days for the faithful on board, as often as necessity demands that their spiritual good be provided for by the celebration of Mass.

8. With regard to the celebration of Mass at hours after midday or in the evening, the Decree of the Holy Office of May 31, 1953 (*A.A.S.* 45, p. 426) is to be observed.

9. The faculty of absolving, during the sea-voyage, all penitents from the censure which, according to Canon 2350, § 1, those procuring abortion incur, observing what is to be observed according to law.

10. The faculty of absolving, during the sea-voyage (observing what is to be observed according to law and also whatever the S. Penitentiary in these cases is accustomed to impose, and in the cases in which, according to the regulations laid down in the Code of Canon Law, the Ordinary himself can absolve) all penitents, on board the ship in any way, from censures and penalties with which they are held on account of apostasy, heresy or schism (excepting heretics deliberately disseminating heresies amongst the faithful, both in nobody's hearing or under nobody's notice, as well as heresies extenuated publicly) and receiving their abjuration legitimately made.

11. The faculty of blessing sacerdotal vestments, and altar linen, corporals, tabernacles or vessels for the keeping of the Holy Eucharist, and other things pertaining to divine worship.

12. The faculty of blessing, employing the rites prescribed by the Church, with all indulgences usually granted by the Holy See, Rosaries, crosses, small statues and medals; of annexing to Chaplets also the Birgittine and Crozier Indulgences.

9. Seamen can fulfil the Paschal precept at any time of the year.

10. The faithful on board ships, provided they have confessed and received Holy Communion, can gain a plenary indulgence on August 2, as often as they piously visit an oratory lawfully erected on the ship, where the Blessed Sacrament is reserved, by Apostolic indult, and there devoutly recite six *Our Fathers* and six *Hail Marys* and six *Glorias*, at each visit, for the Pope's intention.

11. Likewise the faithful, on the same conditions, can gain a plenary indulgence applicable to the souls in purgatory, on November 2, as often as they visit the aforesaid Oratory and devoutly recite, at each visit, six *Our Fathers* and six *Hail Marys* and six *Glorias* for the intention of the Supreme Pontiff.

Given at Rome, from the Palace of the Sacred Consistorial Congregation, the 19th day of the month of March, in the Marian Year 1954, the feast of St. Joseph Spouse of the B. Virgin Mary.

+ Br. A. J. Card. PIAZZA, Bp. of Sabina, *Secretary*.
JOSEPH FERRETTO, *Assessor*.

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Notes.

Attention is called to a number of documents which space does not allow us even to summarize.

First amongst them is the important Encyclical *Ecclesiae fastos*, given on June 5 of this year to commemorate the 12th centenary of the martyrdom of St. Boniface (*A.A.S.* 46, p. 337 ff.).

On June 6, the Holy Father sent a radio message in Italian, French, German, English and Dutch for the linking up of television between Italy, England, Holland, Belgium, Denmark, France and Germany. (*Ibid.* p. 369).

By a decree of January 12, 1954, the Holy Office condemned and inserted in the Index of Prohibited books a novel by Niko Kazantakis,

with the Greek and German title of *Ho teleutaïos peirasmós* and *Die letzte Versuchung* (ibid. p. 223).

The Sacred Consistorial Congregation, on April 2, issued Regulations and Faculties for the Apostolate of the Sea. (ibid. p. 248).

A Letter dated August 15, 1954, was sent by the Sacred Congregation of the Council to all local Ordinaries. It deals with indecent fashions of dress (ibid. p. 458).

An Apostolic Letter of the 17th of December, 1951 (*A.A.S.* 46, p. 363) erected a Pious Union, founded and established in Munich and bearing the name of "Guard of honour of the Immaculate Heart of Mary," into a *Primaria*, confirming its statutes. This Franciscan Union exists in Sydney, at the Church of Mary Immaculate, Waverley.

W. LEONARD.

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SHORT NOTICE.

BETTER A DAY. By John P. Leary, S.J. (Ed.). MacMillan Company, New York. 1951. 342 pp. 4 dollars.

These fifteen lives by Jesuit Brothers would be suitable for a boys' library. The snows of Alaska are there, and Brother Benedict de Goes tramping from India to Cathay amid perils that dwarf even the conquest of Everest; Brother Castiglione paints for the Chinese Court; and Brother Schroen paints modern churches from New York to Kingston; Brother Collins meditating at Dunboy; and Brother Owen—beloved "Little John"—building hiding holes for English priests; Saint René Goupil pioneering along the St. Lawrence; and Brother de Sadeleer along the Zambesi; Brother Harrick doorkeeping in modern San Francisco, and Saint Alphonsus Rodriguez in old Majorca.

Young readers may not appreciate the heroism and dignity of the humble routine that is so many Brothers' India, China, Japan, Africa. At least they will learn that many Orders welcome men who want to consecrate their lives and talents to God, but have no vocation to teach or to preach.

One or two of the stories are over-written, and the radio script epilogue seems quite out of key—or perhaps we have too fusty a taste.

J.W.D.

Staffing Our Catholic Schools

Summary: The need for a factual survey of the staffing situation in the Catholic schools of Australia—the present article a tentative generalization from facts known about the Archdiocese of Canberra and Goulburn—use is made of an A.C.E.R. publication, which is mainly a survey of Catholic schools—analysis of increased enrolments in Canberra-Goulburn—failure to keep pace in providing teachers, this being the uniform conclusion from five different approaches—an estimate of future requirements—and of the present shortage—brief notice of some consequences of this shortage—Catholic children outside Catholic schools.

It has long been clear that the chronic difficulty of providing adequate staff for Catholic schools was becoming more acute. The bishop who wanted to expand educational facilities within his diocese, the religious superior who has had to satisfy the demands of existing schools and met requests for the opening of new ones, the priest who has tried to find a community that would undertake to staff a new parochial school for him and, after trying several communities, had to be content with a promise for some time in the future, and the diocesan inspector who has found, in school after school, that one teacher was burdened with the work of two or three, these particularly have been increasingly conscious of the seriousness of the situation. Such has the position become, that to open a new school is not only a grand gesture of trust in God's Providence, but it borders on presumption. Faced with a similar situation in the U.S.A., a Congress of Religious Teachers, held there in 1952, resolutely affirmed the principle that new schools should not be opened before existing schools were adequately staffed.

While many are aware of the problem in a general way and many are aware of it in the narrower field where their own work is affected, it is very difficult for anyone to grasp the full proportions of the problem. For this, there is needed a full and objective survey of the whole situation, on a nation-wide basis. Against such a factual background new approaches to a solution could be made with a reasonable forecast of success and adequacy, and modifications could be made in matters of general policy concerning our educational system. Without that background, attempted solutions are apt to be piecemeal and largely speculative as to their outcome.

This present article is not intended to provide the necessary complete and reliable tabulation of the facts for the whole of Australia. The writer happens to have certain facts and figures which present a fairly

clear picture of the situation in one defined area, the Archdiocese of Canberra and Goulburn. Inasmuch as conditions are fairly similar throughout the Commonwealth, it is possible to proceed from a survey of that one area to certain generalizations. The conclusions so reached will not be absolutely dependable; no doubt they would have to be modified very considerably if all the facts in the situation were available. They may, nevertheless, be of some value in trying to arrive at some concrete, if inadequate, statement of the present needs with regard to the problem of staffing. One justification for regarding Canberra-Goulburn as typical is that its schools are staffed by both diocesan and national congregations.

This survey will also serve to bring to the notice of readers a book, published last year, that throws considerable light on our problem. It is "The Non-Government Schools of Australia—A Descriptive and Statistical Account", compiled by W. C. Radford for the Australian Council for Educational Research, 147 Collins St., Melbourne. This work was prepared from official figures supplied by Departments of Education, etc., and from the answers to a questionnaire circulated among schools in 1952. Of the 1854 non-government schools in Australia 1463 were Catholic schools—1329 of them completed and returned the questionnaire—so it was largely a survey of Catholic schools. This is seen also in the following table (Radford, p 54) :

*Number of Pupils in Schools of Three Types in each State, 1950,
as a Percentage of the Number of School Pupils in each State.*

Type of School	N.S.W.	Vic.	Qld.	S.A.	W.A.	Tas.	Total
Govt Schools	75.5	72.4	79.0	81.2	77.3	82.9	76.2
Catholic Schools ..	20.3	19.5	16.9	11.5	18.0	10.7	18.3
All Other Schools .	4.2	7.9	4.1	7.3	4.7	6.1	5.5
Total Pupils	512586	325694	208042	107001	89872	48720	1291815

The Radford Account does not set out to interpret the information it provides, but only to state it. Statistics can be misleading at times, and those provided by Radford may be a little unreliable and confused in places, owing to the difficulty of collecting data of this kind, but his Account is certainly valuable in any effort to see the Catholic schools of Australia as a whole and in relation to other schools.

Turning now to the Archdiocese of Canberra and Goulburn let us look first at the way in which school enrolments have risen :

Pupils in Schools of the Archdiocese of C-G, 1929-1953.

Year	Pupils	No. of Schools	Increase	Period of Time
1929	5800	51	—	—
1939	6700	56	900	10 years
1949	7700	57	1000	10 "
1950	8000	59	300	1 year
1951	8300	59	300	1 "
1952	9100	59	800	1 "
1953	9120x	55x	420x	1 "

x Indicates that schools transferred to Wollongong Diocese are omitted in figures for 1953.

More new schools have been opened than would appear from these figures, as some amalgamation of schools has taken place and a few schools have closed.

The extent to which the increase has accelerated is evident from the fact that in the last 4 years enrolments increased as much as in the previous 20 years.

It should be stated that there has been a special point of growth in the Canberra area, but most dioceses in Australia have had special points of growth since the War.

Two important factors in the increase have been the subsidised transportation of children by bus (this factor would not be the same in all States) and immigration. Excluding the Canberra area, where special conditions are found, we find that 1215 children were being carried to 42 of the 55 schools in 1953. In the same year, there were 680 migrant children in the schools of the archdiocese.

The extent to which the provision of teachers has failed to keep pace with this increase of pupils will appear from the following:

*Number of Pupils per Full-time Teacher in Archdiocese of C-G,
1935-1953.*

Year	Pupils	Teachers	Ratio
1935	6300	202	31.2
1945	7570	222	34.1
1952	9100	248	36.7
1953	9120x	246x	37.1x

With regard to the foregoing table, it should be noted that there were 10 lay teachers in the schools in 1953, as against 5 in 1952.

It is interesting to compare with the above, the following extract from Radford, p. 41:

Number of pupils per Full-time Teacher, 1950 and 1952.

Type of School	N.S.W.		Vic.		Q'ld.		S.A.		W.A.		Tas.	
	1950	1952	1950	1952	1950	1952	1950	1952	1950	1952	1950	1952
Catholic ...	32	35	36	38	30	33	31	34	29	29	32	33
C. of E. ...	19	18	19	19	17	19	23	22	22	18	22	22
Presb.	18	22	19	18	15	16	23	24	24	24	22	23
Methodist ..	19	20	22	18	22	21	23	22	22	23	19	24
S.D.A.	19	18	20	21	23	23	18	14	22	21	20	20
Undenomin. .	18	18	18	19	21	17	24	19	21	24	22	22
Governm't. .	29	30	24	24	34	34	26	27	30	28	38	37

Allowing for the fact that Radford used a more rigid interpretation of "full-time" in 1952 than in 1950, it is still obvious that in all States except W.A. there was considerable deterioration between 1950 and 1952.

There are so many complicating factors governing these figures, e.g., the proportion of small schools within each type, that the figures would not constitute a valid basis of comparison between schools of different types.

Actually, neither of the preceding tables gives a true idea of how unsatisfactory the position is, because the average ratio of pupils to teacher is affected so heavily by the large number of teachers in small bush schools, where there must be at least two teachers. In eight Canberra-Goulburn schools for example, there are sixteen teachers altogether, teaching only 262 children, or only 16 per teacher. A more accurate impression is conveyed by the following 3 tables:

Number of Classes of Various Sizes, 1948-1953, Archdiocese of C-Gbn.

Year	Size of Class									
	Under 30	30-39	40-49	50-59	60-69	70-79	80-89	90-99	100 or more	
1948	128	50	34	9	6	3				
1950	127	43	40	18	8	2	2			
1951	124	58	25	20	19	3	1	2		
1952	108	56	33	26	18	2	3	2		
1953	104	36	29	23	23	5	8	1	2	

It will be seen that in five years the pattern has changed completely. In 1948 there were only 18 classes of 50 or more, and in 1953 there were 62 such classes. In 1948 there was no class of 80; in 1953 there were 11 classes of 80 or more. In 1951 there were as many as 182 classes below 40; two years later there were only 140. Moreover,

whereas in 1948 only 44% of pupils were in classes of 40 or more (and that percentage was surely high enough), by 1953 the figure had risen to 65%. It should be kept in mind, in considering these figures, that educationists regard a class of 30 as the largest that a teacher can manage with full efficiency. The teacher's task is further complicated when, as is the case with so many of these large classes, a class is composed of two or more grades. Thus in 1953, for example, in 16 of the 55 schools the three secondary grades up to Intermediate constituted, in each school, one class.

These figures may profitably be considered in conjunction with the following, the source of the figures for Government schools being a public statement on behalf of the N.S.W. Teachers' Federation.

Various Sized Classes as a Percentage of All Classes in Government Schools in N.S.W. and Catholic Schools of C-Gbn., 1953.

Size of Class	% of Classes in N.S.W. Govt. Schools that are of this size	% of Classes in C-Gbn Cath. Schools that are of this size
40 pupils or more	53%	39%
45 pupils or more	25%	Not known
50 pupils or more	5%	25%
80 pupils or more	Not known	5%

The following information is extracted from Radford, tables V, VI, and IX.

Increases in Numbers of Pupils and Teachers in Catholic Schools in All States, 1948-1951.

State	Teachers			Pupils			Additional Pupils Per Each Additional Teacher
	1948	1951	Increase	1948	1951	Increase	
N.S.W.	3168	3317	149	94971	109832	14861	99.7
Victoria	1727	1800	73	61050	68059	7009	96.0
Queensland ..	1102	1162	60	32451	37070	4619	77.0
S.A.	363	396	33	10905	13388	2483	75.2
W.A.	513	548	35	14128	16508	2380	68.0
Tasmania ...	162	178	16	4799	5775	976	61.0
Totals	7035	7401	366	218304	250632	32328	88.6

Have we anything to guide us in trying to form an estimate of the numbers that our schools will have to cope with in the future? The official estimates for the Government Schools of N.S.W. might serve as a guide. These schools were attended by 339,000 pupils in 1946, when there were 211,000 attending the Catholic schools of Australia. There

are at present 455,000 pupils in N.S.W. Government Schools and approximately 300,000 in the Catholic schools of Australia. The official estimate for N.S.W. Government schools in 1960 is 576,000. It would therefore seem that Catholic schools in Australia will have to provide for between 380,000 and 390,000 in 1960. That is, during the next six years we will have to take in an increase of 80,000 or 90,000. Again, the N.S.W. Minister for Education has stated that during the next four years his Department will have to provide an extra 8,000 teachers and 4,500 classrooms, to cater for an extra 100,000 pupils. On that basis the Church in Australia will have to provide, in the same space of four years, 4,000 teachers and 2,250 classrooms, for an extra 60,000 pupils. The Minister's estimate of 8,000 teachers might seem excessive, but it probably allows for overcoming the present shortage of teachers, and also takes into consideration the marriage and retirement of teachers. Our teachers do not marry nor have they a fixed retiring age, but we certainly have a shortage of teachers to overcome.

The magnitude of that shortage is truly staggering. A careful check of the 55 schools in the Archdiocese of Canberra and Goulburn in 1953 revealed that 70 additional teachers should have been in those schools to have them adequately staffed. This is the minimum requirement, making no allowance for expanding the curriculum of schools, providing more opportunities for secondary education or establishing new schools. As the total enrolment in Catholic schools throughout Australia is about 31 times that of our Archdiocese, it is reasonable to conclude that we need at least an additional 2,170 teachers as the minimum required at present, apart from future expansion. It might well be that a census of our teachers would reveal that there is an unduly high proportion in the upper age bracket, and that the need is therefore even greater.

One aspect of this shortage that might easily escape notice is that it forces religious superiors at times to place square pegs in round holes. Working without a margin, they cannot possibly place every teacher where that teacher will do his or her best work. Moreover, it results in an excessive number of staff changes in schools, often enough half way through a school term, and every death or serious illness among teachers causes something of a minor crisis and at times necessitates a re-shuffle that affects more than one school. There is no need to emphasise the serious threat to our educational standards and to the health of our teachers that is implicit in this situation.

For the sake of completeness I add the following note concerning

Catholic children who are not at Catholic schools, as they could so easily be lost from sight in our pre-occupation with our schools. Again I can only argue from the data I have, namely, the figures for the Archdiocese of Canberra and Goulburn. In round figures, there are 9,000 children at Catholic schools, 1000 Catholic children attending Government schools in places where they could be attending a Catholic school, and 1,500 Catholic children at Government schools because there is no Catholic school near them. If this can be regarded as fairly typical of the whole country (though I believe there would be considerable variation in these proportions) then, with 280,000 children in all Catholic schools last year, the numbers for the other two classes of Catholic children would be 31,000 and 46,000 so that, in all, there would have been some 77,000 Catholic children in Australia last year, of school age, not attending Catholic schools.

J. P. KELLY.

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SHORT NOTICE.

THE TWELVE APOSTLES, by Teresa Lloyd. The Paschal Press, 1952. 112 pp.

The Paschal Press in England is publishing the *Vine* series of books to suit teachers of Christian Doctrine following the syllabus used in several dioceses over there. They should prove useful in a similar setting in Australia, where teachers in primary schools, and in the preparatory forms in secondary schools are often looking for books to liven their lessons.

The one called *The Twelve Apostles* is an ideal supplementary reading book which young girls and boys will find interesting; it will lead them to do what every teacher has in mind as an ideal: to live and love their religion. Our Lord is, of course, the Figure round whom the Apostles move; and to read this book seems to us an ideal way of filling out the narrative of the New Testament.

M.O.

Grace Triumphant

A CHAPTER OF THE EPISTLE TO THE ROMANS.

When St. Paul wrote from Corinth to the Romans, at the end of the year 57 or the beginning of 58, he wished to introduce himself to the Christian community of the Imperial City. For some time his eyes had been looking towards the Far West. Having already evangelized Asia Minor and Greece, even to the Illyrian shores of the Adriatic, and following his fixed policy of preaching where the name of Christ had not been spoken, his apostolic ambition had settled on the Iberian Peninsula. He would naturally visit Rome on the way. Hence the opportuneness of an epistolary introduction.

St. Paul's letter to the Romans, however, is not just a little diplomatic or courtesy note. It is a magnificent summing up of a central theme of his apostolic preaching. The Apostle of the Gentiles, much more than Saint Augustine or anyone else is the Doctor of Divine Grace. For the liberties of divine grace he had fought against Jewish legalism. He had battled for the Gospel free from the trammels of Mosaism, and the battle was now practically won. The Apostle had arrived at a moment when, armed with all the weapons of divine revelation and personal experience, he could, with masterly hand, show that the Gospel is "the power of God unto salvation to all those who believe."

No royal mail ever carried such a document as the roll of papyrus which Phoebe, deaconess of the Church of Cenchreae, carried to Rome in the spring of 58.

The greatest of St. Paul's Epistles went to the greatest of the Churches. Surely, it is not without significance that the future of Catholic teaching on grace was deposited by the genius of the World Apostle in the hands of a Church founded by the Prince of the Apostles and destined to be the Mother and Mistress of all Christian Churches. It was not to Martin Luther at Wittenberg nor to John Calvin at Geneva that St. Paul wrote his thesis of justification by faith.

The subject of the present article is only one chapter of the Epistle to the Romans. Fortunately it is a chapter which can be set forth without elaborate or repeated reference to the many pages which precede it. A few words of summary will suffice.

In the very first chapter the theme of the Epistle stands out as a great proclamation: The Apostle says: "I am not ashamed of the

Gospel; for it is the power of God unto salvation, for everyone who believes, Jew first and then Greek. For the justice of God (the communicated righteousness of God) is revealed therein from faith unto faith". Rectitude before God is found where the Gospel reigns through the faith of those who believe in it. Such rectitude is not found in philosophic heathenism. The Apostle shows this in a lurid picture of the wrath of God wreaking a terrible vengeance of retaliative perversion on the perverters of the truth acquired and possessed by natural reason. Neither has Mosaism produced a righteous people, for a law, just as a law, can never make sin-infected men good. In fact, for the legalistic Jews the Code of Sinai had become only an object of national conceit. On the other hand, the Gospel Statute, with its redemption from sin in the blood of Christ—a redemption appropriated by faith and gratuitously granted by God to all believers—this Gospel Statute and this alone can confer what St. Paul calls the justice of God—His justifying justice, as the Council of Trent explains. Such a justice leaves no room for human boasting, and is the only justice promised to Abraham and to his seed. Such justice holds the prospect of eternal salvation, and is a gift incomparably more abundant than the heritage of ruin transmitted by Adam. It liberates from the bondage of sin, and liberates likewise from the bondage of the law, for the law also is a bondage, because unaided reason, in fatal alliance with the law of the members, is powerless to fulfil its precepts.

The proclamation of these God-given liberties leads the Apostle to what might be described as a triumphal chant. It occupies chapter VIII of the Epistle. It is this chapter that specially interests us here.

Up to this point the exposition had been occupied with the negative aspects of justification. We are now introduced to the profound reasons of the freedom of the redeemed. These pages of the Apostle show what the state of grace is as a life of the spirit. They set forth the consequences immediate and remote of the holiness conferred by the Gospel. Chapter VIII of the Letter to the Romans is really a sort of *Te Deum*, an expository hymn of thanks, glorifying God for all the splendours of the life of the spirit.

There are 39 verses in the chapter, and we can distinguish three sections in its triumphant ascension. Firstly, in verses 1-11, the life of the spirit carries its triumphs on to the glorious victory over death realized in the resurrection of the body. Secondly, after an exhortatory parenthesis on the necessity of living the life of the spirit (12, 13), the Apostle dwells on the privilege of divine sonship, entailing a right of

inheritance with Christ and marked with an assurance or sureness that has every imaginable voucher (14-30). Thirdly, the evidence of God's love in these proofs of His salvific purpose is so overwhelming, as to voice itself in an outburst of bold confidence declaring that nothing can separate us from the love which God bears us in Christ Jesus our Lord (31-39).

Let us now turn to the details, and, as far as space allows, expound their ascensions.

The first sentence is a conclusion from the preceding chapters. It follows from the emancipation described in those chapters that now "no sort of condemnation whatever hangs over those who are in Christ Jesus" (by baptismal incorporation and by continued communication of life from the living Saviour). This immunity the Apostle traces forthwith to its root. "The law of the spirit of life in Christ Jesus"—that is, the active influence of the infused spirit creating and sustaining a life of union with Christ—"has freed thee (the indefinite singular being universal) from the law of sin and death". Sin cannot dominate those who are in Christ Jesus; and temporal death is not eternal death for them—hence even the terrifying regime of death is now ended.

We should note that St. Paul inserts the little adverb "Now", standing, of course in opposition to a "then", which denotes the days of the regime of "sin" and of a "law" that could not give life. With that contrast in mind, he continues: "What was impossible to the law (because of the superior power of sin lusting against it) God has realized. By sending his own Son in the likeness of sinful flesh and on a mission concerned with sin, he condemned sin in the flesh". Christ's flesh was authentically human, it was passible like sinful flesh, but without sin. His mission was a sin-mission, that is, He was sent to redeem. In the flesh of His Incarnate Son God condemned sin, dealt sin its death-blow through the redemptive economy of the Incarnation and Passion (and in actual fact excluded sin from the sinless flesh of Christ). Thus God realized His purpose, "that the commandments of the law might be fulfilled in us who live not according to the flesh but according to the spirit". The power to do the will of God comes only from union with Christ through the infused spirit. This God-given power is called a "law", that is, a principle of regular activity, like a healthy respiration adapted to the supernatural atmosphere of the new creation.

As principles of moral life, spirit and flesh are diametrically opposed to each other. Those who are dominated by the flesh have aspirations which draw them after the things of the flesh. Those who are con-

trolled by the spirit have spiritual aspirations and tastes. The two tendencies go in opposite directions. The tendency of the flesh is death, the tendency of the spirit is life and peace. The death towards which the flesh moves is the death of the body taken inclusively with the death of the soul; the life and peace which are the goal of the spirit, begin here below, to continue for ever. Man without the supernatural is flesh, and his mentality is hostility towards God. Indeed, such a mentality dominated by unredeemed human impulses is even incapable of subjection to God. Hence the Apostle openly says that "those who are in the flesh cannot please God. But (he tells the Christians of Rome) *you* are not in the flesh but in the spirit, since indeed the Spirit of God (here the third Person of the Blessed Trinity) dwells in you. If anyone has not the Spirit of Christ, he does not belong to Christ". For such as remain attached to Christ there is no spiritual death. With regard to their body, "it is indeed destined to die (*nekron* taken proleptically) on account of (original) sin, but the spirit is *life* on account of justice (communicated to it by God)". The spirit is not merely said to be alive, but *life*. This emphatic expression prepares us for the thought of bodily resurrection, and St. Paul presently advances to that thought, saying: "If the spirit of him who raised Jesus Christ from the dead dwells in you, he who raised from the dead Christ Jesus, will quicken also your mortal bodies through his Spirit dwelling in you". It is not an easy matter to decide between two readings of the Greek text here almost equally well attested. We have adopted the choice of von Soden and Father Merk, *thta* is, *dia* with the genitive rather than the accusative. The former reading marks the resurrection as taking place "*virtute Spiritus Sancti inhabitantis*", while the other means "*propter dignitatem Spiritus Sancti inhabitantis*". The genitive suits the context better and was the reading preferred by the Fathers of the fourth century.

An exhortation follows. The faithful are earnestly invited to refuse the behests of the flesh urging them to live according to the flesh. "For, if you live according to the flesh, you shall die". Rather should you mortify the works of the flesh by the power of the spirit. That gives an assurance of life, the life of grace here and of glory hereafter.

When the Apostle says: "You shall live" he means the complete fulness of supernatural life, including the resurrection of the body. To such a summit of eternal life union with Christ through the Spirit brings us. In this happy consummation sin and death necessarily appear as vanquished enemies.

But St. Paul wishes to plunge the Romans still deeper into the

riches of salvation and glorification. His second series of thoughts are of incomparable greatness. He begins by announcing and evaluating our divine sonship. The particle *gar* show that this sonship is intimately connected with the life of the Spirit. "For all those who allow themselves to be freely led by the Spirit, the same are children of God". The adoptive sonship, whereby we enter into the family of God, is here represented as a work of the Holy Spirit. Assuredly there is question of appropriation, but of such appropriation as is singularly justified by the hypostatic characteristic of the Third Person of the Blessed Trinity. The Divine Spirit being a link of unity within the Godhead itself intervenes, wherever even outside the Trinity, a union is realized. He intervened in the Incarnation, for to Him is attributed the operation of the hypostatic union, which made a son of man a true Son of God. He is also the agent of our union with Christ when we put on the quality of adoptive sonship.

Now that divine sonship is real, and two arguments demonstrate its reality. The first might seem to be a subjective argument, but it is not such. The Testimony given by the changed dispositions of human hearts is not only thoroughly verifiable, but taken in a corporate and cumulative sense, as seen in a community of believers, it is a strong objective argument for the reality of divine sonship. Take any fervent body of Christians, and you can say to them as St. Paul said to the Romans: "You have not received a spirit of slavery unto a renewal of fear". As St. Augustine so admirably said, the one word "Fear" described the Old Law, and much more did it describe the religions of all pagan peoples. The Christian regime being primarily and principally an internal regime of the love of God, does not make what we should call a servile mentality. On the contrary, it is a spirit of adoption (*huiiothesia*) whereby we look up to God with the eyes of children, and from our heart comes the unhesitant cry "Abba, Father". This attitude is not a philosophic pose, nor a piece of acting, but represents a disposition created by the Holy Ghost in those who are in Christ Jesus.

But besides this internal witness St. Paul appeals to an external witness, also given by the Spirit. Externally the Spirit becomes a co-witness of the attestation made by the infused spirit from within the sanctuary of the heart. "The Spirit Himself attests together with our spirit that we are the children of God (*tekna theou*). The reference is, of course, to the charismata given so lavishly to the first generations of Christians. By such signs as these the Holy Ghost kept saying, as it were, aloud: "These are the children of God". That testimony is, how-

ever, not less loud to-day, when charisms are not so frequently seen. The greatest miracle of the Holy Spirit, greater than prophecy and healings and tongues, is the Church itself, and we who are in it have the testimony of 1900 years of wonders.

The filiation thus described has consequences which are truly momentous. If we are children "we are also heirs, heirs indeed of God, coheirs of Christ". Sonship is no empty name. It gives a right to the paternal goods. We are constituted heirs. The term *kleronomoi* meant in the Old Testament the beneficiaries of the divine promises; and the land of Chanaan was Israel's inheritance. But the possession of God Himself is the ultimate antitype of all those imperfect promises. Our inheritance is an inheritance of glory. It was Christ who acquired and first entered into that inheritance of glory by the glorification of His Sacred Humanity. We are coheirs of the same glory. A condition, however, is required: "If we suffer together with him, that we may be glorified together with him". Glory is the recompense of the sufferings of the present time. Most probably the particle "that" which introduces the final clause: "that we may be glorified" expresses objective finality rather than conscious subjective looking towards the reward. This text should consequently not be added, as Cornely does, to the otherwise splendidly abundant Scriptural proof of Canon 31 of the Sixth Session of Trent: "*Si quis dixerit iustificatum peccare, dum intuitu aeternae mercedis bene operatur, anathema sit*".

Christ had to suffer and thus enter into His glory. So also every Christian. But, as St. Paul continues, "On every system of reckoning, I calculate that the sufferings of the present time bear no proportion to the glory which one day is to be manifested in us". This "eternal weight of glory", as St. Paul calls it elsewhere (2 Cor., 4: 17), is assured, and its sureness rests on four arguments, which we are now to hear—four pillars of utmost solidity.

The first ground of assurance is not necessarily intangible, because it has been felt in an experimental way by very great saints only, such as Paul of Tarsus and Francis of Assisi. Its biblical expression, which is more solid than all personal experience, is found in the third chapter of Genesis. But let us first translate the words of our text and give a synthetic explanation. St. Paul says: "The expectancy of the creature (an expectancy like that of an anxious observer with head stretched out scanning the horizon of his hope)—that expectancy (which is, as it were, expectation personified) is awaiting the revelation of the children of God. For the creature was subjected to vanity, not indeed willing

that subjection but submitting to it in deference to the Majesty of Him who subjected it—such subjection being however joined to hope that the creature itself shall be freed from the slavery of corruption and introduced to the freedom of the glory of the children of God. For we know that the whole of creation makes a veritable concert of groaning and is up to now going through a united travail like the pains of childbirth”.

Of this text, which we have paraphrased somewhat, only a global explanation is possible in a general article like this. The progress of exegesis seems to have justified the common Patristic interpretation which holds “the creature” to mean all infra-human creatures. These await with anxious longing the hour of the supreme judgment, when the drama of human salvation shall be consummated, and the glory of the children of God shown forth in full splendour. The vanity to which these lower creatures are subject does *not* seem to be the vain uses to which man puts them, abusing them and making them confederates in his revolt against God. Man can scarcely be said, even in the atomic age, to have such abusive power over all the realms of brute life and of matter, although it is true that he uses many creatures to defy their creator. St. John Chrysostom and his school took the vanity, to which creation was subjected *by God Himself*, to be the same as the servitude of corruption mentioned in the next verse. We must remember, however, that St. Paul is not thinking in physical categories, but declaring religious facts. He would have us understand that the whole world, the brute and material universe, having been made for man and by the will of the Creator associated with the fortunes of mankind, fell into a worse condition when the original sin was committed. It was *before the fall* that man was constituted lord of creation in the three regions of earth, sea and air. If he had maintained the honour of his dignity, the birds and the fishes and the animals and the plants would have been honoured in serving their king. After the degradation of his disobedience God said to Adam: “Accursed is the soil because of thee, in painful labour thou shalt eat of it all the days of thy life. Thorns and briars it shall produce for thee, and thou shalt eat the green herb of the field”. By the fall creatures came under another order, an order of malediction, which only the benediction of final redemption was to obliterate. Spontaneously, by the law of finality inherent in their created service of God, creatures could not have wished such a thing. They only submit to it in deference to the will of God, taking their due part of solidarity in the lot of Adam and his children. The slavery and dishonour brought on by the divine malediction was, however, tempered with hope. Nat-

ure itself shall one day be delivered from the servitude of corruption to partake, in its way, in the glory of the children of God.

Millenarism, someone might say! No, it is not millenarism. St. Paul's thought is not set upon any fantastic renewal of the world, with every vine having a thousand clusters and every cluster a thousand grapes. He is thinking simply of the day of Christ's final triumph. Then mankind's royalty is to be fully established, and creation which is now *not* what it should be, shall, on that day, show its full powers of beauty, life and perfection, taking its unimpeded part in the concert of the Christian Alleluia. Meanwhile, even after the grace of redemption has begun to fill the world, creation's concert is one of moaning and groaning and the painful music of parturition. Nevertheless, the note of hope is heard, and no one acquainted with the prophetic Scriptures can deny St. Paul's assertion that man in the state of grace finds in that infra-human yearning for emancipation, in that sigh of expectation written in the very heart of things a guarantee of the security of his happy glorification in the community of the sons of God.

Those creatures are not alone in their groaning. "We ourselves, also, who have received the first fruit of the Spirit (guaranteeing the full harvest hereafter) we also groan within ourselves awaiting sonship (in its final perfection). The final perfection of our sonship is "the redemption of our body". The salvation which we received at baptism is really salvation in hope. We have been put in the waiting stage. We are obliged to wait, for hope that had become vision or possession, would not be hope at all. We do not *see* yet, but we keep hoping for what we do not see. And this obligatory wait, peacefully prolonged in patience, testifies to the certainty of our hope. The patient hope of a Christian is better than any assurance policy. We are assured of life eternal. God sees to it. He fixes the term of our hope; he gives us hope itself (an infused virtue) and the patience to wait. Humanly we can fail, but, as far as God is concerned, our assurance is assured, till the term fixed by Him arrives.

Added to this—as the third pillar of solid proof—is the fact that the presence of the Holy Ghost in us gives an incalculable efficacy to our aspirations. The indwelling Spirit joins His sighs and groans to those of creation and to those of our own soul transformed by grace. "Similarly also", says St. Paul, "the Spirit helps, entering into collaboration of aid with our weakness". While we know that the final scope of our prayers is divine adoption or eternal salvation, we are at a loss how to express our desires to God. The seven petitions of the Lord's Prayer do not relieve

us of all embarrassment, for our minds are working under pressure of a great variety of circumstances—suffering, anxiety, plans of zeal—and, moreover, the personal expression of our desires must be largely tinged with the uncertainty of our own human providences. Hence the Apostle says: “We do not know how to ask, in order to pray as we ought, but the Spirit Himself makes Himself our intercessory advocate, pleading with inexpressible groanings”. The more the soul is united to God, the more certain its desires are to become a mystery to the soul itself. According to Cassian, St. Antony of Egypt used to say: “Non est perfecta oratio in qua se monachus vel hoc ipsum quod orat intelligit”. The Apostle certainly says that the soul under the higher action of the Holy Spirit is powerless to translate into human formulæ the desires of the Spirit. As far as human consciousness goes, therefore, the pleadings of the Holy Spirit come forth as unspoken and unspeakable sighs (*alaletoi stenagmoi*). But God, Whose knowledge is omniscience, knows and appreciates the conformity of those pleadings with His eternal designs. He knows what the mind of the Spirit is, because it is according to God that He intercedes for the saints. *Per se*—for St. Paul is not considering the failure of free will (which he knows to be very possible)—such desires, whose object is glorification, cannot be frustrated.

As a final argument for his thesis of assurance, the Apostle presents eternal glory as the last link of a divine chain. The action of God does not stop at any point of the salvific process, from foreknowledge to predestination. Now, to this order of efficacious divine intentions, which constitutes predestination, the order of realization must conform. St. Paul, of course, does not say that every single Christian is individually predestined to eternal glory. On the other hand, he does not say either to the Roman community: “Beware! Some of you are not predestined at all. I am only speaking of the elect”. The Epistle to the Romans was not written by John Calvin, but by an Apostle who wished to show that God does not do things by halves, or begin the work of salvation in man without any intention of finishing it.

“God”, said the Apostle, “makes everything work for the good of those who love Him, of those who, by a decree of pure benevolence (*kata prothesin*) have been called to the faith”. These words (slightly paraphrased once more) are addressed to all Christians. All fall into the category of those who have been efficaciously called, since by receiving baptism they have all corresponded to the divine call calling them to the faith. The divine decree, or *prothesis*, is, therefore, absolute, being the result of a consequent will.

God makes everything work towards the salvation of those of us who are called. The Apostle proves this by deploying before the eyes of his readers the riches of God's plan. He traces the main lines of the supernatural arrangement, considered first in the mind of God, then in the successive stages of historical realization, the two orders being bound together.

In the mind of God the salvation of those called to the Church stands thus: God knew beforehand (*proegno*) those who are candidates for eternal glory. Here there is question of an act of the divine intelligence discerning those who are to believe. The same foreknowledge implies a notion of predilection, but we should not be warranted in translating *proegno* by the verb "to choose". Those whom God foreknew, He predestined to bear the likeness of His Son, Whom He willed to be the first born of many brethren. Predestination belongs to the divine will. St. Paul is speaking of the faithful *in globo*, and he supposes that predestination, which of its nature cannot be frustrated, falls on persons who are in normal Christian dispositions. Such predestination rests on the members of the Church as a whole, and it envisages their conformation to Christ not only initially through grace, but finally through glory.

Let us put it briefly. In the divine mind or in the order of eternal previsions, the efficacious call to faith results from the benevolent foreknowledge of God, and is the immediate term of predestination. It is, however, only the first act in a series which ends in glorification. St. Paul will now set the order of execution or realization before us.

Eternity is the domain of the divine previsions, time is that of their realization. The call to faith freely accepted is the first link in the chain. Correspondence to that divine call entailed justification, and justification calls for glorification. The Apostle makes the chain a series of aorists—"quos vocavit hos et iustificavit; quos autem iustificavit hos et glorificavit". The last aorist is like the Hebrew perfect of certitude. The Apostle would undoubtedly have the Romans understand that their community was walking confidently towards eternal glory. The reprobation of some now actually belonging to the body does not belong to his thesis.

No commentator who endeavours to explain St. Paul can hope to escape the charge of spoiling him. We have probably done our share in spoiling a wonderful chapter of his Epistle to the Romans, but, to make amends, we will present the conclusion of the chapter in a faithful translation without any comment. It is an enthusiastic act of confidence which is best not subjected to grammatical or exegetical dissection. Unshakable security and sovereign stability are the two chief notes that

the Apostle sounds in the name of the overwhelming love of God: "What, then, shall we say to these things? If God is for us, who is against us? He who did not spare his own Son, but delivered Him up for all of us, how shall He not, together with Him, give us all things? Who shall bring an accusation against the elect of God? It is God who justifies; who shall condemn? Is it Christ Jesus who died, or rather (let me say it emphatically) rose from the dead, who is also at the right hand of God, who also makes intercession for us? Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or hunger or nakedness or danger or the sword? Why, it is written:

*"For thy sake we are put to death all the day long,
We have been reckoned as sheep for slaughter"*.

But in all these things we conquer completely through Him who has loved us. Yes, I am certain that neither death nor life, nor angels nor principalities, nor things present nor things future, nor power, nor height nor depth, nor any other creature can separate us from the love of God [manifested] in Christ Jesus our Lord.

WILLIAM LEONARD.

Archdeacon John McEncroe, IV. (1795-1868)

Summary: Fr. McEncroe acquaints Archbishop Murray with the needs of the Church in the Colony—Urges the appointment of a bishop—Asks for more priests and teachers—Bishop England's presence in Rome provides a useful link—Reaction of Catholics and Protestants to Bourke's Education proposals—Fr. McEncroe states Catholic position—Bitter controversy—Arrival of Dr. Polding—His views on Education—Fr. McEncroe Adm. and Bishop's Secretary—Dr. Ullathorne's successful quest for priests—Some reminiscences—Changes among the clergy—Fr. McEncroe to Norfolk Island.

Early in 1833 Father Therry decided that the time had come to provide the expanding western district of New South Wales with a resident clergyman, but all his great plans for the future suddenly collapsed when it transpired that the young priest he was about to send to Bathurst had come out from England, not as just another Government chaplain, but as local Superior of the Australian Mission. Under the new management the scheme was not proceeded with, the motto now being very emphatically *Recedant vetera, nova sint omnia*. Deprived of all further say in the affairs of his beloved St. Mary's, Father Therry seems to have turned his attention to the building of a church at Campbelltown; while Father McEncroe, who "had flattering testimonials both from Dr. England and the Bishop of York", was appointed sole counsellor to the Vicar-General and chaplain to the prison, where he attended all executions and prepared the condemned for death. The Autobiography, it is true, makes frequent references to long and grueling expeditions on horseback into the interior, but these must have been, like Angels' visits, few and far between, if we are to accept the testimony of a very dissatisfied citizen of Parramatta, who, in 1834, after 12 months' experience of the new regime, gave vent to his feelings in the following *cri de coeur*, addressed to the bishop in faraway Mauritius:

"Right Rev. Sir,—The inhabitants of this town and neighbourhood have to complain of the non-attendance to them and their families of their clergymen, and being in expectation of a visit from your Lordship are in hopes that the matter will be rectified. This town is the second largest in the colony, and its inhabitants have neither had Mass, prayers, or sermon in the last or this month. Parramatta is fifteen miles from Sydney, where there are three resident clergymen. There is a fourth at Windsor. The Windsor gentleman is allowed £50 or £60 for visiting us. During the Rev. Fr. Power's lifetime either he or Fr. Therry used

to say Mass, preach and so forth here almost every Sunday, if they missed one Sunday they were sure to visit the town during the week, and now, when there is double that number of priests in the country, they will not show their faces to us. The people intended to petition the Governor on the matter, but were loth to do anything until your Lordship had come. It would be only a pleasant ride from Sydney to here every Sunday morning. Our catechism says we are to hear Mass on Sundays and Holy Days. How can we hear it when our pastors are afraid of a little dust on the road or too fond of themselves stuck up in the chapel house in Sydney to give us Mass? We often wonder if they think of the Day of Judgment. Pretty thing, indeed, that the Government pays them for attending to the Sydney people. Only Fr. Therry we cannot blame as he gets no pay, and he has told us that he would not neglect us only that he cannot minister to us while there is another gentleman appointed to do the work. The Vicar said Mass here two or three times since he has been in the country”.

Assuming the writer to have been sincere, how are we to account for the extraordinary neglect of the second largest town in the colony? What the good man obviously did not know was that Fr. Dowling was no longer at Windsor or on the Government payroll; but that can hardly be the complete answer, especially as the gap in the ranks of the clergy had already been filled by the chance arrival of a priest from England, whose ship had got burnt off the coast of South America, and who, for some reason or other, had made his way to New South Wales under an assumed name. Perhaps the simple truth of the matter was that the good people of Parramatta, and indeed of the whole colony, had been pampered for so long by the constant attentions of Fathers Therry and Power that they were not prepared to make allowances for the inevitable shortcomings of less seasoned missionaries and less experienced horsemen. To Father Therry, always at the beck and call of his poor people, and ever ready to set out at a moment's notice for such remote and inaccessible places as Wollongong, Bathurst, or even Moreton Bay, the fifteen miles trek to Parramatta would certainly be nothing more than “a pleasant Sunday morning's ride”, and indeed it is difficult to see how in any circumstances it could justify the complete neglect of such an important centre for two whole months.

Whatever the explanation, the letter is of interest as revealing the layman's appreciation of the need for a bishop, and his evident awareness that steps were being taken to secure at least a temporary one. In point of fact, a number of steps had been taken, and the project was

much nearer realization that was generally anticipated, thanks, chiefly though not entirely, to the increasing efforts of Father McEncroe, who, as far back as 1832, had stressed the urgency of the matter to the Archbishop of Dublin. "The Holy See", he wrote, "should provide this place with a bishop. It is the most neglected portion of the Catholic world. The Vicar-Apostolic at the Mauritius can do but little for us. Five or six priests are absolutely wanted here. We want very much five or six competent schoolmasters. What a blessing if I could procure two or three of Mr. Rice's Brothers. Please speak to him. I will pay their passage money on their arrival in Sydney. Knowing your Grace's zeal for the glory of God makes me give you so much trouble. . . ."

That moving letter, setting out in detail the many wants of "the most neglected portion of the Catholic world", was admirably timed. "In those days", says Cardinal Moran, "the influence of the Archbishop of Dublin was paramount in Rome. Dr. Cullen, Rector of the Irish College, was his agent in the Eternal City, and it happened that, at this very time the illustrious Bishop of Charleston, Right Rev. Dr. England, who was well acquainted with Father McEncroe's merits, was residing in the Irish College with the Rector his most cherished friend". The connecting link, thus providentially provided by the Bishop of Charleston, was to prove of inestimable value in the years to come; and it is a remarkable fact, and one that will require some explaining later on, that Father McEncroe still continued to enlist the support of Drs. Murray and Cullen in furthering his schemes for the advancement of the Church in Australia long after Australia had an Archbishop of its own, and sometimes even when those schemes were almost diametrically opposed to those of that same venerable and highly indignant Prelate.

In his pathetic appeal for more priests and teachers he had drawn attention to the Church's two most urgent needs. Contrary to his confident expectations, however, those wants increased rather than diminished with the coming of a bishop, and the story of his own life for the next thirty-six years is largely the record of his patient and remarkably successful efforts to supply them. Already he had assumed the role (which was to be his for life) of Director of Catholic Education in the colony, and was acting as official spokesman of the Church in the many and at times bitter controversies that raged around Governor Bourke's proposed liberal reforms.

It is surely one of the ironies of history that the proposals of Bourke, which differed little, if at all, from those of Sir Henry Parkes many years later, should have met with the unanimous approval of the

Catholics while receiving nothing but hostile criticism from the Protestant bodies. The recent dissolution of the iniquitous Church and Schools Corporation, which aimed at placing the educational destinies of Australia for all time in the hands of the Church of England, was undoubtedly one of the reasons for the Protestant opposition; another was the similarity of the scheme to the one already proposed for Ireland and welcomed so heartily by the majority of the Irish hierarchy: the mere fact of its being so acceptable in that quarter made it suspect straight away as a subtle means of undermining the Protestant religion.

That Father McEncroe, throughout the controversy, was closely following the lead of the Irish bishops is evident from some very significant pronouncements of his recorded by the *Sydney Gazette* in its report of the Pulteney Hotel meeting in February, 1835. The purpose of that meeting, which apparently was a very large and stormy one, was to establish a branch in Sydney of the British and Foreign School Society "to diffuse among the children of the labouring classes an education which shall fit them for filling, with credit to themselves and benefit to the community at large, the various stations in life". Whereas, claimed the promoters of the society, all the schools then in existence in Sydney used catechisms of religious belief which necessarily favoured the views of those by whom they were framed, their schools would provide "sound scriptural instruction which tends to destroy sectarian differences by inducing an appeal to the only infallible standards of religious truth". Amongst the audience, says the *Gazette*, were many of Sydney's leading Roman Catholics, and, speaking on their behalf, the Rev. Father McEnroe said that the Roman Catholic clergy would not co-operate with any society which proposed to place the Bible, without note or comment, in the hands of youth. He urged, however, that if such extracts from the Scriptures were used as were contained in the books of the Irish National Board, the Roman Catholic citizens would co-operate in the organisation of a general system of education for the whole colony.

The immediate effect of Father McEncroe's sponsoring of Bourke's Irish National System was to make the Protestants more determined than ever to have none of it. Protest meetings became the order of the day, at which committees and sub-committees were formed, all sorts of resolutions were carried and presented, frequently couched in provocative terms, to Parliament; while John Dunmore Lang, in the *Colonist*, savagely attacked all things Catholic, holding up to the vilest ridicule Judge Roger Therry, whom he accused of being the principal advocate of the Irish or National System.

“At the sight of the dish, more Irish stew,
They shook their heads and began to spew”.

Father McEncroe himself and his good friend, the Solicitor-General, whom the Catholics were commencing to style “The O’Connell of New South Wales, the honest and unflinching advocate of the people’s rights”, received their share of the general criticism as the whole press of the colony ranged itself on the side of the opposition. Indeed, it may well have been in the stress and strain of those difficult days that the idea of the *Freeman’s Journal* originated, for we find the zealous pastor again and again lamenting “the humiliating fact that the hundred thousand Catholic inhabitants of the Australian colonies had not even one newspaper devoted to the vindication of their religious and social principles”.

If Dr. Lang’s Presbyterian aversion to “Irish stew” made it impossible for him to swallow Bourke’s National System of Education, he must have felt particularly sick in the stomach when, in the midst of all the commotion, Dr. Polding suddenly arrived on the Australian scene, “dressed in the habiliments of a bishop of the Roman Church”. As it turned out, however, there was nothing in the new bishop’s views on education to alarm the diehards—at least, just then. “We have had a Grand Committee appointed on Education”, he wrote a little later, “numbers have been examined, myself in the crowd. I expect some good will come out of it. We shall not have the Irish system; I am glad of it, for it would ruin religion in this country”.

Although Dr. Polding brought with him only one additional priest, yet so generously did he distribute his meagre forces that Parramatta, Campbelltown, Windsor, and Maitland each received its long awaited pastor, Father McEncroe alone being retained in Sydney to share with the bishop the many and varied duties of the very extensive Cathedral parish.

The bishop, an inveterate missionary in those days when the world was wide, and frequently away on visitation for weeks on end, the solitary priest at St. Mary’s had often perforce to look for much needed assistance to the little seminary where two young subdeacons were pursuing their studies since their arrival with Dr. Polding from England. One of these was the Rev. Henry Gregory, ordained 17th March, 1837, and subsequently Vicar-General and Abbot of St. Mary’s Monastery. With his meteoric rise and fall we shall concern ourselves only insofar as his well meaning but foolish endeavour to set the seal of the Benedictine Order on the whole Australian Church precipitated a series of

crises, not only for the Church generally, but particularly for his own Order, but also in the already strained relations between Father McEncroe and his Archbishop.

In 1838 occurred the first notable increase in the number of priests in the diocese, brought about by a vigorous campaigning by Dr. Ullathorne in Europe, England, and Ireland. Having picked up Fathers Brady and Gould on the Continent, the Sydney Vicar-General, obviously well directed, went straight to Manchester where his greatest acquisition awaited him. The senior priest in that city was Father Francis Murphy—a man “both learned and pious, possessed of a very clear head and sound judgment; eminent as a preacher and an able controversialist” (Kenny, 127). Not only did this good man there and then offer himself for the Australian Mission, but he immediately crossed over to Maynooth, where he “was highly respected by the president and professors of the college”, and prevailed upon seven of the newly ordained to do likewise, viz., Fathers Rigney, Fitzpatrick, Brennan, Lynch, Mahoney, O'Reilly, and Slattery.

A small matter, of which Dean Kenny was possibly unaware, but which probably accounts for some of the success of Dr. Ullathorne's mission, came to light twenty-six years afterwards when Archdeacon McEncroe accidentally disclosed that he and Bishop Murphy had been friends and close fellows in their student days in Ireland. In the course of a delightful panegyric preached in St. Paul's Church, Parramatta, in October, 1864, and full of an old man's reminiscences, the congregation was told:

“Within the last nine months we have had to mourn over the graves of five or six of our zealous and laborious missionary priests, and we are now surrounding the mortal remains of one who was esteemed by all who enjoyed the consolation of his acquaintance, the lamented Father Michael Brennan (of Penrith), whose kind, benevolent, and compassionate disposition won for him the respect and esteem of persons of every denomination with whom he came in contact. . . . I can never forget the Sunday morning in 1838 when, whilst I was celebrating Mass in St. Mary's Cathedral, I noticed the entrance of an old and esteemed fellow-student, the Rev. Father Francis Murphy (afterwards the first bishop of Adelaide), accompanied by seven fellow-labourers for the Australian mission, of whom our departed friend was one.

“This was indeed a most welcome and acceptable accession to the few priests who were then labouring in this most extensive mission. The benefits derived from their incessant labours soon became perceptible

in the formation of congregations and the erection of new churches and schools in the several parts of the colony where hitherto a priest had seldom been seen or where the holy sacrifice of the Mass had rarely been celebrated. . . . It has been my melancholy duty to assist at the obsequies of several of my fellow-labourers within this present year—all of them were several years younger than I am, and the thought has often occurred to me that God has taken them because they were better prepared, and left me for a few years longer to do penance for my sins. . . .

“I cannot fail on this occasion to express my humble thanks to the Giver of all good gifts, Who has conferred so many spiritual blessings on Australia, for since my arrival more than two and thirty years ago a great and consoling change has taken place, both in Parramatta and in every other town throughout the colony. On my first visit to Parramatta, a prisoners’ bark hut occupied the site of the present beautiful church of St. Patrick in which we are now assembled. I had then to celebrate Mass in the upper storey of a watch-house, while the clanking of chains and the turmoil of prisoners was going on underneath. Having been to Wollongong last week to visit His Grace the Archbishop (whom I was glad to find improving), I noticed the weather-worn ruins of the old prison stockade in which I celebrated the first Mass about thirty-one years ago. What a contrast to the excellent Church of St. Francis Xavier that now stands so prominently not far from those ruins. All these changes for the better are no doubt the work of the right hand of the Most High, carried out during a course of years under the judicious direction of our indefatigable and beloved Archbishop. . . .”

The re-distribution of the clergy consequent upon the coming of the “’38 men” led to some important changes. Father Gould, after a short period as Father McEncroe’s assistant at the Cathedral, went to Campbelltown to replace Father Therry, who had departed on his ill-fated mission to Tasmania. Father Gould’s shipmate, Father Brady, who apparently had been intended by the London authorities for Norfolk Island, was sent to Windsor instead, a change of plan which brought an immediate “please explain” from the new Governor, Gibbs. The explanation proffered by the bishop was, “Father Brady was not aware, till he arrived in this colony, of the confined range of duty at Norfolk Island. He has been accustomed to a more active life, which he prefers. One of the Rev. clergy under my jurisdiction has long desired to retire to a situation less arduous than that which circumstances

required him to occupy, and I trust he will be prepared to proceed to Norfolk Island in the course of a short time".

As might have been expected, however, the Rev. clergyman alluded to (none other, by the way, than our old friend, Father Dowling) showed no inclination whatever to exchange his mission of Maitland for "the hell of the doubly damned". But by this time the bishop had found another and better solution. Within a month of his arrival in the colony, Father Francis Murphy, who, in addition to his many other accomplishments, "had great aptitude for business connected with the temporalities of the church" (Kenny), had been installed as Administrator of the Cathedral, and Father McEncroe, accompanied by Father Gregory, was on his way to Norfolk Island.

R. WYNNE.

(To be continued.)

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SHORT NOTICE.

GLAD MAN OF GOD. By James F. Cassidy. Gill, Dublin. 1953. 75 pp., paper. 3/6 stg.

The "glad man of God" is St. Philip Neri. He is better known as "the second apostle of Rome". Father Cassidy's short life shows how well he deserves both titles, and highlights a less familiar facet of the Catholic Revival. (Not least interesting for us is the fact that St. Phillip's oratory owed so much to his eighteen years' lay apostolate: he knew from his own experience what the people needed from their priests.)

At the same time, we must regret that Father Cassidy did not write more vigorously. There is drama and to spare—as we expect in the life of any Renaissance leader—but the telling is too staid: for all the classicism of the times, there is something peculiarly inappropriate about the smooth, restrained periods when their subject is men who, whether saints or filibusters, were tremendously vital.

J.W.D.

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SHORT NOTICE.

This year's number of "Philosophical Studies", the annual publication of the philosophy faculty of St. Patrick's College, Maynooth, will be ready in November. Subscriptions (10/- Aust.) may be sent in advance to Rev. J. Challis, St. Joseph's Presbytery, Subiaco, W.A.

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SHORT NOTICE.

FIRST FRIDAY AT AMUZU, by Rev. John Roche, C.S.Sp. Dublin, M. H. Gill and Son, 1951. 99 pp., paper. 4/6 stg.

First-class mission stories from Nigeria. Our only adverse criticism is that the paper binding is scarcely durable enough to survive frequent borrowing; so librarians had better get several copies. This is an excellent book for anybody interested in the missions.

J.D.

Dogmatic Theology

THE SACRAMENTS—SIGNS OF CHRIST'S PASSION.

In the sacraments of Christ we find a wonderful blending of the mysterious and the familiar, of divine grace and the common things of life. What could be more familiar to us than the simple elements of bread and wine, of oil and water; and what could be more mysterious than the divine life of grace which is conferred through these elements? It is this combination of simplicity and grandeur that the unbeliever finds so difficult to accept. There is nothing, says Tertullian, which so hardens the minds of men than the simplicity of divine works as visible in the external act and the magnificence which is promised in the effect. In Baptism, water is poured, a few words are spoken; and thereby our sins are washed away, and we are heirs to life eternal. (*De Baptismo*, 2.) And there lies the heart of the sacramental mystery—the simplicity of the external act and the magnificence of the internal effect.

Despite the mystery that is inherent in all the sacraments, it is true to say that we are more at home with them than any other mystery of faith. The sacraments are especially adapted by God to our own human nature, for they lead us to the mystery of grace by the familiar medium of the senses. The sacraments, says the classical definition, are signs instituted by Christ. They are sacred signs, truly signs from heaven. And so, if we wish to understand the sacrament, we must first realise the meaning of the word sign.

The standard definition of a sign is given by St. Augustine. A sign, he says, is that which, beside the impression it makes on the senses, puts one in mind of something else. We see one thing, and we think another. We see a red light and we are conscious of danger; we hear laughter and we think of happiness; we see the emblem of an eagle stamped on the cover of the fourth Gospel and we think of St. John the Evangelist. That is the special feature of a sign—it makes an impression on the senses and puts us in mind of something else. The sacraments, too, are signs, and so we must discover what they mean.

The sacraments, the sacred signs instituted by Christ, are full of meaning and significance. All the sacraments signify something past, something present, and something future. They are signs of the present grace which they confer; they are signs of the passion of Christ from which all grace comes; they are signs of our future glory towards which all grace tends. The sacraments recall the past, point to the present, and

foretell the future. A sacrament, says St. Thomas, is a sign that is both a reminder of the past, i.e., the passion of Christ; and an indication of that which is effected in us by Christ's passion, i.e., grace; and a prognostic, that is, a foretelling of future glory. (*S. Th.* III, q60, a.3.)

All the sacraments, then, have a threefold significance: they remind us of the death of Christ; they indicate the presence of grace; and they prophesy our future glory. The sacrament is a voice from the past, an indication of a present happening, and a sign of the future. In this threefold meaning of the sacrament there are great riches of theology and of spiritual life; but here we shall limit our study to one aspect, and consider the sacrament insofar as it signifies the passion of Christ.

THE SACRAMENTS—COMMEMORATIVE SIGNS OF THE PASSION.

(a) *BAPTISM*. St. Paul often presents the sacraments against the background of Christ's passion and death. He reminds the Romans of the deep significance of the ceremonies of Baptism. "Know you not that all we who are baptised in Christ Jesus are baptised in his death. For we are buried together with Him by baptism unto death" (*Rom.* VI, 3-4). The Apostle is here reminding his audience of the familiar ritual of their Baptism. In the early Church the sacrament was generally administered by immersion. The water was not simply poured on the head of the catechumen, but he was completely submerged and covered by the waters of regeneration. This burial in a grave of water was a vivid reminder of the death and burial of Christ. The immersion in water was at once the image of Christ's death and burial to this world, and the Christian's death and burial to sin. To be baptised, in the language of St. Paul, is to be plunged into the mystery of the cross, to be united with Christ at the very moment that He saves us. Baptism is a mystical death and burial with Christ, who suffered death for the salvation of all. The ceremonies of Baptism, as presented in the Epistle to the Romans, are not only a sign of the spiritual death and burial of the Christian but also a symbol of the physical death and burial of Christ.

This is the doctrine that was set before the early Christians. St. Cyril of Jerusalem has left in writing a fairly complete course of his convert instructions. Baptism is explained in terms of our Lord's death. He reminds his catechumens that, when the moment of Baptism comes, they will be immersed three times in the water to symbolise the three days and nights that Our Lord spent in the darkness of the tomb. He reminds them that in the ceremonies of Baptism they imitate the death and burial of Christ, that they are united with Christ in death

through the imagery of Baptism. And by these ceremonies they receive salvation in all its reality—they truly die to sin and receive the effects of Christ's passion. In Baptism, he says, we do not actually die, we are not physically buried and crucified, but all this happens to us in a likeness. Yet, at the same time, our salvation is a strict reality. It was Christ who was physically crucified and buried; but He has given all this to us so that we, by partaking in the likeness of His passion, might in reality receive its effects. Christ received the nails in His sacred hands and feet, and yet He gives to us, without suffering and pain, His salvation. Everything actually happened to Christ. But in our case it is a likeness of His passion and death which happens. His salvation, however, is received not in likeness nor in imagery, but in fact. (*Catech. Myst.* 2, 4-7.)

Baptism, then, can be considered as the imitation of Christ. By the ritual of Baptism we imitate Christ's death and burial, and through those ceremonies we receive salvation. We become spiritually dead to sin. The old body of sin is crucified and done to death in the waters of Baptism.

Baptism with its symbolism of death and burial must recall to our minds the passion and death of Christ.

(b) *MARRIAGE*. To recall the memory of Christ's passion is not the exclusive property of Baptism. The sign of the cross overshadows every sacrament. St. Paul cannot speak of the sacrament of marriage without relating it to the redemptive love of Christ. The union of man and woman in Christian marriage is the symbol of the union of Christ and His Church—a union that was perfected and sanctified in the blood of the cross. The marriage symbolism of Calvary was a familiar theme of the Fathers. They recalled that Eve, the mother of all the living and wife to the first man, was taken from the side of Adam as he slept. In much the same way the Church, the second Eve and Bride of Christ, was taken from the wounded side of the Redeemer as He fell into the sleep of death. It is this union between Christ and His Church that now becomes the model of all Christian marriage. When Christ died on the cross He brought the Church into existence, united Himself to it for all time, and sanctified it. Christian marriage reflects that union—it is sacred and unbreakable. The great virtues of married life—love, obedience, and sacrifice—are reflections of the devotion manifested by Christ to His Church on the altar of Calvary. St. Paul exhorts husband and wife to realise in their own lives that marriage between Christ and His Church of which their own

union is but a symbol. In the Epistle to the Ephesians we read the words repeated in the Nuptial Mass. "Let women be subject to their husbands as to the Lord. Because the husband is head of the wife as Christ is head of the Church. He is the saviour of His body. And, therefore, as the Church is subject to Christ, so also let wives be to their husbands in all things. Husbands, love your wives as Christ loved the Church and delivered Himself up for it, that He might sanctify it . . . that He might present it to Himself a glorious Church . . . that it should be holy and without blemish. So also ought men to love their wives". (*Eph.* V, 22-28.)

Calvary is the dividing line that cuts through history. It distinguishes between marriage as a natural institution and marriage as a sacrament. Marriage itself is as old as humanity, as natural as birth and death. But in Christian times the union of man and woman is invested with a new dignity and grandeur—it symbolises the espousals of Christ and His Church which were accomplished in the blood of the Cross. Christian marriage has this in common with all the sacraments: it signifies and reflects the passion of Christ.

(c) *EUCCHARIST*. There is hardly any need to speak of the Blessed Eucharist as the memorial of the cross. In the Eucharist the sacrifice of Calvary is not merely represented, but reproduced by the separate consecration of the bread and wine. When the words of consecration are spoken, the substance of bread and wine makes way for the victim of sacrifice. The body of Christ is present under the species of bread; the blood of Christ is present under the species of wine. By those words of consecration the body of Christ is sacramentally separated from His Blood. Every altar becomes a mystical Calvary. And when we receive Holy Communion we participate in a sacrificial repast. St. Paul reminds the people of Corinth that to receive Communion is to recall with grateful memory the death of Christ. "As often as you shall eat this bread . . . you shall show the death of the Lord until He comes". (1 *Cor.* XI, 26.)

Before we receive Communion the sacred Host is held above the ciborium, and we are asked to look upon the Lamb of God who takes away the sins of the world. We cannot forget the mystery of the Cross when we have before our eyes the Lamb of God who was mystically sacrificed at the consecration. When you see this body exposed, says St. John Chrysostom, say to yourself: This is the body that was pierced with the nails, torn with the scourges; yet death has not taken it from me. This is the very body that was drenched with blood, pierced by

the lance. This body He has given us to hold and to eat—a proof of His ardent love. (*In 1 ad Cor.*, XXIV, 4.)

At the very sight of the Eucharist we are encouraged to think of the death of Christ and the sacrifice of the Cross.

Enough has been said to show that the sacraments are memorials of Christ's passion. But if we consider the intrinsic connection between Calvary and the sacrament, we shall see why the sacrament signifies the Passion of Christ.

INTRINSIC CONNECTION BETWEEN CALVARY AND THE SACRAMENTS.

The human race was redeemed and reconciled with God by the sacrifice of the Cross. By a single offering of His life, Christ completed the work of redemption. Christ, says St. Paul, entered once into the Holy of Holies, having obtained eternal redemption (*Heb.* IX, 12). Calvary was the complete and perfect sacrifice. Christ, the priest and victim of sacrifice, was God Himself made man; His immolation, like His obedience to the will of His heavenly Father, was quite perfect; and He met His death as head of the human race. (cfr. *Mediator Dei*, trans. L.C.T.S. § 33.)

In the theology of St. Paul the doctrine of Redemption goes hand in hand with the doctrine of original sin. He considers that there are two dominant figures in the spiritual history of the world. One is Adam—our first parent; the other is Christ—the first born of many brethren. It was the first Adam who involved the human race in the disaster of sin. It was Christ, the second Adam, who reconciled all men with God. Since Christ is head of the human race, all men are involved in the sacrifice of the Cross. And when we speak of sacrifice, we consider three things: the priest who offers sacrifice, the victim which is offered, and the spirit of devotion with which it is offered. All these elements of Christ's sacrifice were of supreme perfection. The priest was Christ—holy, innocent, and undefiled. His sacred humanity was united in Person with the divinity. The priest of Calvary was all perfect. The victim shared in the perfection of the priest, for they were identical. Christ was victim and priest of His own sacrifice. Finally, the devotion, the love, and the obedience with which Christ laid down His life were beyond all comparison. Every element of Christ's sacrifice was perfect—priest, victim, devotion. And all this from the head of the human race. St. Augustine could point to the Cross and say, "There is the transaction by which we were redeemed. The buyer is Christ. The price is His Blood. What He buys is the

whole world". (*Enarr. in psalm 147*, n. 16.) All men must find their redemption in the Cross of Christ; there is no other source of salvation.

But the problem still remains. How does Christ take possession of the souls which He redeemed? How can we bridge the years and centuries that separate us from Calvary and the crucifixion? The answer lies especially in the sacraments. They apply to our souls the merits of Christ's death; they communicate to us the power of Christ's passion. The sacraments of the Church, says St. Thomas, derive their power specially from Christ's passion, the virtue of which is in a manner united to us by our receiving the sacraments. It was in sign of this that from the side of Christ hanging on the cross there flowed water and blood, the former of which belongs to Baptism, the latter to the Eucharist which are the principal sacraments. (*S.Th.* 111, q. 62, a. 5).

St. Thomas is simply repeating the doctrine of tradition. In the dying agony of Christ there flowed from His lanced side blood and water: blood the symbol of the Eucharist; water the symbol of Baptism. It was as though Christ wished to show the close connection between Calvary and the sacraments. Our sacraments flow continuously from the cross of Christ bringing the power of redemption into our souls.

The sacraments then contain the power of Christ's redemption. It is through them that the merits of the cross are communicated; it is through them that each soul is brought into vital contact with the passion of Christ; it is through them that Christ takes possession of the souls that He redeemed.

We see then how appropriate it is that the sacraments should signify the passion of Christ. The sacraments are stamped with the sign of the cross; they are reddened with the blood of Christ; they recall the price of our sanctification. By signifying the passion, the sacraments present their credentials and reveal their hidden source of power for they apply to our souls the fruits of Christ's redemption.

C. T. TIERNEY.

Moral Theology and Canon Law

INTEGRAL CONFESSION AND LANGUAGE DIFFICULTIES.

Dear Rev. Sir,

Would you kindly discuss the validity and lawfulness of a Confession made to a priest who does not understand the language of the penitent. In the following questions, I have indicated the matters which seemingly could be clarified.

OLD AUSTRALIAN.

In order to deal satisfactorily with our correspondent's difficulties, we shall treat them as they have been submitted.

A. On entering the confessional, a penitent says: "I know no English", or some words to that effect. He immediately proceeds to tell what presumably are his sins, in a language the priest cannot understand. The priest indicates some penance and gives absolution.

1. Is that confession valid?

2. If so, must the penitent later tell these sins again to a priest who speaks his language?

3. How often could the penitent be permitted to confess in this way, if, without grave inconvenience, he could confess to a priest who understood his language?

4. What penance should be given in such a case?

REPLY.

1. There are circumstances in which this confession would be formally integral, and, if the other conditions are verified, the absolution valid.

The necessity of confession for the remission of sin in the Sacrament of Penance is clear from the fact that our Lord instituted this Sacrament as a tribunal, where a sentence is passed of remission or retention. This truth is set forth in full by the Council of Trent (Sess. XIV, cap. 5, D. 899 seq.):

"The universal Church has always understood that complete confession of sins was also instituted by the Lord and is by divine law necessary for all who have fallen after baptism, because our Lord Jesus Christ, when about to ascend from earth to heaven, left behind Him priests, His own vicars, as rulers and judges, to whom all mortal sins into which the faithful of Christ may have fallen should be brought, in order that they may, in virtue of the power of the keys, pronounce the

sentence of remission or retention of sins. For it is evident that the priests could not have exercised this judgment without a knowledge of the matter nor could they have observed justice in imposing penalties, had the faithful declared their sins in general only, and not specifically and one by one. From which it is clear that all mortal sins of which they have a knowledge after a diligent self-examination, must be enumerated by the penitents in confession, even though they are most secret and have been committed only against the last two precepts of the Decalogue".

For the same reason, the Fathers of Trent stress the need to confess the circumstances which change the nature of the sin. They repudiate as malicious the statement that confession is thus made impossible and a torture for souls, for all that is required is "that each one, after he has diligently examined himself and searched all the folds and corners of his conscience, confess those sins by which he remembers to have mortally offended his Lord and God. The other sins, of which he has no recollection after diligent thought, are understood to be in a general way included in the same confession". (ibid.).

From the foregoing we may conclude:

a) The Sacrament of Penance is a judgment, which cannot be exercised without a knowledge of the matter, and this can be obtained only by the confession of the penitent. Thus, some manifestation of guilt is necessary from the very nature of the Sacrament.

b) It is of divine law that all the sins of the faithful should be submitted to the power of the keys, according to their species and number, together with any circumstances which change the nature of the sin. Such is the wish of Christ; and those who deliberately keep back what should be made known "lay nothing before the divine goodness to be forgiven through the priest". (ibid.) In other words, they do not receive any benefit from the Sacrament.

c) Confession is not a torture for souls; and sins omitted in good faith are forgiven, as they are included in a general way in the confession. It is possible for the confession to be efficacious, even though some sins remain un-confessed.

Whatever is required from the very nature of the sacrament can never be omitted—it is necessary *necessitate medii*, and without it the sacrament is invalid. The absolution would be invalid unless it were a judgment based on some external manifestation by the penitent that he had incurred guilt before God. On the other hand, the lack of what is imposed by positive law (necessary *necessitate praecepti*) does not impede

the efficacy of the sacrament, provided the non-fulfilment of the law be free from fault. It is certain that confession of every mortal sin is not necessary, *necessitate medii*, or from the very nature of the sacrament, for if it were, no confession would be valid in which any serious sin were omitted, for whatever reason. Now, the Council itself cites a case when sins are forgiven which are not specifically and individually confessed, namely, when they remain undiscovered after a diligent examination of conscience. If the intention of our Lord was far otherwise than to make confession a torture for souls, all that can be required is that the law of integral confession be observed in so far as human nature can be bound to observe a law of serious moment. It would be unthinkable that the one means of reconciliation with God available to a sinner would be denied him, because he was unable, through circumstances beyond his control, to make a complete confession of his sins. The principle: *ad impossibile nemo tenetur*, applies here as elsewhere. Accordingly, the distinction is made between *material* and *formal* integrity. By the latter is meant that the penitent makes known all the sins which he is here and now bound to confess. This is always demanded, and if it be lacking the absolution is of no avail, as the penitent has not the necessary dispositions: he refuses to observe a divine precept which binds *sub grave*. Material integrity, or the declaration of every mortal sin, etc., is always desirable, but not always possible. It may be impossible physically, v.g., if the penitent were so weak from sickness that he could not speak; or the impossibility may arise from circumstances accidentally connected with the confession, as in the case of a deaf patient in a ward of a public hospital, who cannot be persuaded to speak in a whisper. Absolutely, this man could tell his sins; but to ask or permit him to do so would be to risk public loss of reputation, and perhaps bring discredit on the Church. When the penitent has confessed all the sins he is actually obliged to confess, his confession is *formally* integral, and he receives the graces of the Sacrament, and the remission of his sins, whether confessed or unconfessed.

Before a person is held excused from declaring all the serious sins which burden his conscience, circumstances must be such that no solution of the difficulties which prevent a complete confession is apparent. Thus, if he could wait a while till a priest was available who understood his language, he would not be justified in making a confession in general to another priest; or if he could make an integral confession in the sacristy without danger that others would hear his faults, he should not go to confession in the public confessional. If he really desires to

confess, and the means are not at his disposal for a full and complete confession, he has to be content with what is humanly possible, and thus will receive the Sacrament of Penance both validly and lawfully.

With regard to the case of the man who presents himself and without further ado announces that he is unable to speak English, and proceeds to make his confession in a foreign language, it appears that the conditions necessary are often verified. He desires seriously to receive the Sacrament of Penance. What other means has he of doing so? The priest understands at least that he is declaring himself a sinner, and makes a sacramental judgment on that fact, sufficient for the validity of the absolution, and it seems also for its lawfulness.

It is worth noting that there is an obligation on the confessor as well as on the penitent to secure the integrity of the confession. It is true that this obligation rests primarily on the penitent, but should he be wanting, the confessor is bound to exert his efforts to assist him to supply the defect. This principle is put into effect when for one reason or another the priest is not satisfied that the penitent has sufficiently examined his conscience or has confessed with the necessary details as to species, number and relevant circumstances. It sometimes happens that the priest can speak another language, v.g., Italian, French or German, at least to the extent that he can make himself understood. He could enquire whether the penitent also could use another language, and if so, the confession can be satisfactorily made. Again, there is readily available a small book with a list of the sins into which penitents may conceivably fall. The questions are clearly put, and if the penitent can read, he can point out the faults he wishes to confess; and by referring to another page, the priest can understand and judge the state of his conscience. A confessor who knows he is likely to meet with penitents who cannot speak any language he himself knows could provide himself with one of these useful books. This does not seem an extraordinary means of securing the integrity of the confession, nor does it carry any risk of violating the sacramental seal.

2. The penitent in question must submit these sins afterwards to a confessor who can understand the confession. The law of confession of sins according to species and number has not been fulfilled. Though he may have expressed them, they have not been understood by the confessor, and no sacramental judgment has been passed regarding them.

3. If the penitent could confess to a priest who understood his language, and that without serious inconvenience, he should not be

allowed to make, even once, what is to all intents and purposes a generic confession. He should be sent immediately to the proper confessor, if the matter be viewed theoretically; but as the priest and penitent have no means of communicating their ideas one to the other, there seems no practical alternative but to absolve him. This could happen often enough, and no limit can be set to the number of times absolution may be given. The penitent will learn, no doubt, in a short time, of a confessor who can understand him, and most likely the difficulty will eventually solve itself.

4. The general rule for the imposition of a penance is that it should be salutary and, at the same time, suitable, having regard to the quality of the sins and the condition of the penitent. Though the quality of the sins is generally an unknown factor, the condition of the penitent may be only less uncertain. By means of signs some penance may be suggested, and the matter left to the good God to bring to a salutary conclusion.

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B.1. Can an English-speaking priest urge a New Australian, who knows very little English, to confess to him, a) when he is sick, or b) when there is some special parish Communion? The penitent could be living in habitual sin, v.g., invalidly married, etc., and the priest would be none the wiser.

2. Would he be obliged to try to dissuade the New Australian from confessing to him, and urge him to go to a confessor who understands his language? I am speaking of a big city where there are many European chaplains for the different nationalities.

REPLY.

1. A New Australian not yet able to converse in the English language, who is sick, can be considered in need of a confessor. A desire to go to Communion on the occasion of some great feast, even though the desire be enkindled by the priest, is likewise a good reason for wishing to obtain absolution from any sins that may be on one's conscience. As it is a question of "urging", it seems that the penitent has not yet presented himself for confession, and the initiative has come from the priest. He would be prudent to make some inquiries, such as are usually made when taking the parish census, before issuing an invitation to frequent the Sacraments.

2. The priest would be obliged to do all he could to persuade the New Australian to confess to a priest who could speak or understand his language. Though there may be European chaplains in a big city,

they are not comparatively numerous, and the distance to be travelled and the inconvenience of the time may make it impossible for some individuals to avail of their services as often as could be wished.

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C.1. When a New Australian, who has learned sufficient English to make himself understood in ordinary daily life, says he wishes to confess in his own language, should the priest ask him to confess what he can in English and the rest in his own language?

2. Must he advise this penitent to reconfess these sins later to a priest who understands his language?

REPLY

1. A New Australian who can speak a certain amount of English should be encouraged to do his best in confession by the use of English. At least, it may be practicable for the confessor to interrogate him on the faults into which he may possibly have fallen, and thus the confession will be less defective, if not entirely integral. It must be remembered, however, that the vocabulary of the confessional is not always that of every-day life, and the reluctance of the penitent to adopt a new language when fulfilling his religious obligations is not surprising. If his reluctance proves insuperable, there seems nothing left but to allow him to continue, and for the confessor to be satisfied with what he can obtain as matter of the sacrament, without undue insistence which may have more harmful results.

2. The sins narrated in a language not understood by the priest are not submitted to the power of the keys. As we remarked above, no sacramental judgment has been passed concerning them: they are forgiven indirectly. Consequently, they should be confessed again when the penitent next approaches a priest who understands his language. It would be the duty of the present confessor to inform him of this obligation.

What has been written may be summed up briefly as follows:—

1. Integral confession implies that the confessor pass judgment on the sins of the penitent, their species, number, etc. This requires that they be made known to him by words or other signs which he can understand. A confession of serious sins made in a language unintelligible to the confessor is not materially integral.

2. A serious inconvenience, extrinsic to confession, which amounts to physical or at least moral impossibility, will excuse for the time being from material integrity.

3. Necessary matter which was omitted lawfully in one confes-

sion must be made known in the next subsequent confession when the excusing cause no longer holds.

4. The absence of a confessor, who can understand the penitent's language or otherwise learn from him the sins which should be confessed, creates a serious difficulty with regard to integrity for one who has some good reason to desire to go to confession.

5. The wish to recover the state of grace after grave sin is always a reason for confession which should not be delayed. For all the confessor knows, the penitent may be in dire need of absolution; and in every case the fact that he presents himself is sufficient indication that he has his own reasons to seek the benefit of the sacrament.

6. The penitent may be possibly indisposed, a *recidivus*, a man living in habitual sin; but the presumption is in favour of his good disposition, and in the absence of proof to the contrary that presumption stands.

7. Confessors should do what is possible for these penitents to help them to make an integral confession and thus free them of the need to repeat the confession on another occasion.

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DELEGATION FOR MARRIAGE.

Dear Rev. Sir,

1. A marriage had been fixed for a certain date, and as Father John, the pastor, foresaw he would be absent on that particular day, he arranged for Father James, the pastor of the neighbouring parish, duly delegating him, to assist at the marriage in his place. When the day arrived, Father James, for one reason or another, deputed his curate to journey to Father John's church and unite the couple in wedlock. Is this marriage valid? It seems to me that the curate had not the necessary authority to perform the marriage.

2. When Father John leaves for his annual vacation, Father James agrees to attend to the wants of the faithful in his absence, and to this arrangement the Bishop gives his approval. Can Father James delegate his curate to assist at a marriage that is to be performed before the return of the pastor from his vacation?

CODEx.

REPLY.

1. Within the territories subject to the legislation of the Fourth Plenary Council of Australia and New Zealand (an. 1937), the marriage would be valid. If we were to pay regard merely to the principles

of the general Law of the Code, it would have to be considered invalid from defect of form.

Can. 1094 of the Code lays down:

"Only those marriages are valid which are contracted in the presence of the parish priest or the local Ordinary, or a priest delegated by either, and two witnesses, according to the rules stated in the following canons, and with due regard to the exceptions noted in cann. 1098, 1099".

The exceptions need not detain us, as the case in question is not one of them. Father John may validly assist at all marriages celebrated in his parish: so also may the local Ordinary. Either of them is competent to delegate another priest to act validly for him. This is clear from can. 1095, par. 2:

"The parish priest and the local Ordinary who can validly assist at marriages, have the power to give permission to another priest to assist validly at marriages within the boundaries of their own territory".

The power of delegation to assist at marriages is restricted by the following canon (1096) to a determined priest for a determined marriage. The only exception is that curates (*vicarii cooperatores*) may be given general permission to assist at all marriages within the parish to which they are attached.

When Father John arranged for his neighbour to assist at a marriage during his absence, he acted according to law; and had Father James personally officiated at the marriage there could be no doubt whatsoever about its validity. Since another priest (his curate) was commissioned to take his place and receive the consent of the parties, the question arises: Could he depute another to perform an act which he himself was empowered to do only by delegated authority? From the general principles of law, the answer must be in the negative. The priest assisting at a marriage is a qualified witness and does not exercise jurisdiction in the strict sense. Nevertheless, the authority to assist at marriages is intimately connected with the notion of jurisdiction, and the priest who exercises it either enjoys habitual jurisdiction in some way over the parties, or receives a commission from one who has. Further, although the authorisation given to another priest by the parish priest or Ordinary to assist at a marriage is called *licentia* in can. 1095 and 1096, the priest so deputed is designated *delegatus* in can. 1094. Consequently, the power of delegating another priest for assistance at marriages is correctly explained according to the general

principles of delegation of jurisdiction. These will be found in can. 199.

Par. 1. One who has ordinary jurisdiction can delegate it to another, either entirely or in part, except it is otherwise expressly provided in law.

Par. 5. No delegated power can be again subdelegated, unless the power to do so is expressly granted.

Father James has only delegated power to assist at the marriage. There is no mention of his having received from his confrere the authority to subdelegate, and so he cannot do so. Thus the law of the Code.

The Fathers of the Plenary Council, considering the conditions of affairs in these countries and the cases that could possibly arise, expressly granted to a priest who had received the permission to assist at a determined marriage according to can. 1096, par. 1, the faculty to subdelegate another determined priest to assist at the marriage in question. Here is a translation of the decree (n. 469):

"We grant to a priest to whom has been given the permission by the parish priest or local Ordinary to assist validly at a determined marriage, the faculty of subdelegating another determined priest to assist at the same marriage".

The authority which Father James did not receive from Father John comes from another source, namely, from the legislation of the Plenary Council, which modifies the application of the general law, and secures the validity of the subdelegation. Of course, further subdelegation would be invalid: the curate could not pass on to another priest the necessary power to assist at the marriage. As the case stands, the marriage performed by Father James's curate was valid, if celebrated in Australia or New Zealand.

2. When a parish priest is absent for more than a week, and leaves the full care of his parish to another priest, with the approval of the local Ordinary, the latter priest is designated a vicar substitute. (Can. 465, par. 4, can. 474). It is not always incompatible for a neighbouring pastor to undertake this responsibility for a short while; and if the Ordinary acquiesces in the proposal, the priests in question need not be anxious on that score. The *vicarius substitutus* comes in law under the name of *parochus* (cf. can. 451, par. 2, n. 2), and he takes the place of the parish priest in all things that concern the care of souls. Among the duties concerned with the care of souls is the assistance at their marriages, that they be united in matrimony according to the

laws of God and of the Church. The vicar substitute thus has power to assist at all marriages within the confines of the parish of which he has been given temporary charge. This is certain from a reply given by the Pontifical Commission for the Interpretation of the Code:

"Can the vicar substitute of whom there is question in can. 465, par. 4, lawfully and validly assist at marriages, if no limit has been placed (to his vicarious authority)? Answer: Yes. (14th June, 1922. A.A.S. XIV. 527)".

Further, this authority is not delegated to him by the pastor who is absent; it comes from the law. It is attached to an office which he actually holds, and is ordinary power which he may delegate. Of the validity of such delegation there can be no doubt, as the matter has been authentically declared by the Pontifical Commission:

"Can the vicar substitute of whom there is question in can. 465, par. 4, do the same (i.e., as in the preceding question, give permission for a determined priest to assist at a determined marriage) if the Ordinary has imposed no restrictions? Answer: Yes. (20th May, 1923. A.A.S. XVI. 115)".

We may conclude that if Father John designates Father James to have full responsibility for the spiritual needs of his parish during his annual vacation, and the approval of the local Ordinary is secured for such an arrangement, any marriages celebrated by Father James in his neighbour's parish are valid, and *servatis servandis*, are also lawful. He may likewise delegate his curate to assist at marriages in the same parish, while he holds the office of *vicarius substitutus*. It must be noted, however, that the curate would need specific delegation for each marriage in Father John's territory, as he is not the curate of that parish, and is incapable of receiving general delegation except for the parish to which he is attached.

Another interesting point is worthy of our attention. What would happen if Father John were called away suddenly without opportunity to request leave from the Ordinary, and with the likelihood of being absent for more than a week? According to can. 465, par. 5, he should notify the Ordinary in writing as soon as possible as to the reason of his departure and indicate whom he has left as his substitute. Two replies of the Pontifical Commission given on the same occasions as those just quoted, make it clear that if Father James were the priest designated as the substitute, he could not only validly and lawfully assist at marriages within the confines of Father John's parish, but

could give permission for another priest to do so. He enjoys both these faculties till such time as the Ordinary may determine otherwise.

We may summarise the position of a priest who has temporary charge of a parish during the absence of the pastor thus:

a) If the pastor is to be absent *for less than a week*, he must provide for the needs of his people. (Can. 465, par. 6.) The priest who takes his place has no special prerogatives as regards assisting at marriages. He may be delegated for a determined marriage by either the pastor or the Ordinary. The general law gives him no power of subdelegation, but dec. n. 469 of the Fourth Plenary Council enables him to subdelegate a particular priest to assist at the marriage for which he had already been given the required permission.

b) If the pastor is to be absent for more than a week, he needs the consent of the Ordinary in writing for his absence, and the approval of the Ordinary for his substitute. (Can. 465, par. 4.) The substitute then has ordinary authority to assist at all marriages within the limits of the parish, and he can delegate a determined priest for a determined marriage in the same manner as if he were the *parochus loci*.

c) When the pastor is called away suddenly—and it is foreseen that he will be absent for more than a week—he must arrange a substitute, and inform the Ordinary of the reason of his departure and also of the substitute. (Can. 465, par. 5.) The substitute immediately has ordinary authority to assist at marriages with power to delegate as above. The Ordinary may refuse his approval; and, on being notified of the refusal, the substituting priest would cease to enjoy any habitual faculties whatsoever for marriages, which may come to him from the fact that he is substituting for an absent pastor. (Any faculties he may have as the curate of the parish where he was acting as substitute would remain intact.)

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FUNERALS OF NON-CATHOLICS. BURIAL PLACE FOR PRIEST.

Dear Rev. Sir,

1. Can Catholics be permitted to attend the funerals of non-Catholics which are conducted by their own ministers?

2. Is there any law which obliges a priest to be buried among his own people? Can he direct in his will to be buried in a cemetery of his choice?

SACERDOS.

REPLY.

1. Passive or mere material presence of Catholics at non-Catholic funerals, weddings, and such functions, for reason of civil duty or for the sake of respect, is permitted, or rather tolerated, if there be a serious reason—approved by the Bishop in case of doubt—and provided there is no danger of scandal or perversion. This is what is stated in can. 1258, par. 2.

The non-Catholic functions mentioned are those at which the presence of a Catholic can sometimes be expected, not from motives of a religious nature, but because of civil duty or respect for the deceased, friendship with the bereaved, etc. If there be any uncertainty as to the sufficiency of the reason, the judgment of the Ordinary is final.

The assistance then permitted is passive and material. Passive attendance means that the Catholic person takes no part in the religious service, such as reciting the prayers, singing hymns, playing the organ, etc., but it would not prevent him from following the ordinary rules of politeness, which would suggest that he adopt a respectful posture, etc. Material assistance is being present without any intention of approving the religious service or recognising it as a legitimate method of giving worship to God.

There would be danger of perversion, if attendance implied that the Catholic would lose his faith, or at least be weakened in his appreciation of it. Such a danger would not be a very serious one in ordinary circumstances. Danger of scandal would arise if the impression were given that all religions are equally true or that the particular sect whose ritual is followed is part of the Church founded by Christ, etc. In most cases, it will be evident enough that Catholics attend non-Catholic funerals to show their esteem for the memory of the deceased; and no scandal is given or taken.

2. It is free to all Catholics, unless they are expressly forbidden by law, to choose the church of their funeral or the cemetery where they are to be buried. (Can. 1223, par. 1.) The only persons expressly forbidden by law are those who have not yet reached the age of puberty, and professed religious. (Can. 1224, nn. 1 and 2.) For those under the age of puberty the choice can be made by their parents or guardians; and for professed religious, the prescriptions of law are to be observed. Religious are to be buried from the church or oratory of the house to which they belonged, or at least of a house of their institute, and laid to rest in the cemetery proper to the same. (Can. 1221, par. 1.)

Secular priests enjoy the right to select a place of burial. If they do not exercise it, they should be buried from their parochial church and in the cemetery attached thereto. (Cann. 1216, 1231, par. 1.) One common cemetery may serve for several parishes, if the Ordinary has so determined. (Can. 1208.)

Where possible, there should be a separate and more honourable place in the cemetery for the burial of priests and other clerics, and if convenient, distinct places for priests and lesser clergy. (Can. 1209, par. 2.)

JAMES MADDEN.

Liturgy

THE FORM OF SOME SCAPULARS

Dear Rev. Sir,

Recently when about to enrol some of the faithful in the five Scapulars I found that I was unable to procure the scapulars needed. Could you give me some idea of the requirements as to shape, material, etc., for the validity of the five scapulars?

CAPPELANUS.

REPLY.

No doubt the five scapulars to which our correspondent refers are the following:—i. the scapular of the Blessed Trinity, proper to the Order of the same name; ii. the red scapular of the Passion of Our Lord, proper to the Congregation of the Mission; iii. the blue scapular of the Immaculate Conception, proper to the Theatines; iv. the black scapular of the Seven Dolours of Our Lady, proper to the Servites of Mary; v. the brown scapular of Our Lady of Mount Carmel, proper to the Carmelites.

The general form of a scapular is well known, two pieces of woollen material joined by means of two cords or tapes, and worn with one piece hanging between the shoulders and the other piece in front of the breast. The material must be woollen and of the colour of the particular scapular. Should the required image or ornaments be embroidered on the scapular, the embroidery may be done with thread other than wool, however, the embroidery should not be so extensive that the scapular becomes merely a piece of embroidery. The colour, shape, and material are the essential qualities of the scapular, with the exception of the scapular of the Blessed Trinity and of the Passion of Our Saviour, in which cases the images proper to these scapulars must be retained. It is not permissible to use for several scapulars, the two pieces of material of one scapular on which have been embroidered or interwoven the colours of the other scapulars. Each scapular must be represented by the two pieces of material of the appropriate colour, but it is sufficient to join these all together with the two pieces of cord. As the scapular of the Passion requires that even the cords should be made of red woollen material, when this scapular is joined to the others, the cords must be red. With this exception there is no special requirement for the material used for the cords. The two pieces of material of the

scapular must be rectangular or square in shape; round, oval or other shapes are not permitted. Despite the contrary opinion of some writers, De Angelis thinks that it can be safely stated that when several scapulars are joined together it is not essential that each scapular should be individually attached to the cords, sufficient that the several pieces of material are so joined to the cords that they can be worn in the proper fashion, one piece at the front and the other at the back, which can be achieved without the necessity of sewing each scapular to the cords individually (*De indulgent.*, n. 291). At the same time it is not correct to sew the several pieces of material together so that only the edges of the different scapulars may be seen.

The requirements for the individual scapulars are as follows:—

i. The scapular of the Blessed Trinity. This scapular consists of two pieces of white woollen material. To the piece that hangs in front is attached a small blue and red cross, likewise of woollen material. The vertical arm of the cross is red and the transverse arm is blue. Writers suggest that when this scapular is joined to several others, it is better to place this scapular on top of the others so that the cross may be seen. The cross is an essential part of the scapular.

ii. The red scapular of the Passion. This scapular, the full title of which is: the red scapular of the Passion and of the Sacred Heart of Our Lord Jesus Christ and also of the most loving and compassionate Heart of the Immaculate Virgin Mary, must be distinguished from the black scapular of the Cross and Passion, which is proper to the Congregation of the Passion. As mentioned above, the cords of this scapular must be of red woollen material. Moreover, one piece of the scapular must bear an image representing the crucified Saviour, with the instruments of the Passion at the foot of the Cross, and around it the inscription: *Passio sancta D.N.I.C. salvat nos*. On the other part of the scapular must be represented the sacred Hearts of Jesus and Mary, with a radiant cross above them, and below the inscription: *'Iesu et Mariae corda sacrata, nos tuemini'*. It should be noted that these images are essential to this scapular.

iii. The blue scapular of the Immaculate Conception. Two pieces of blue material must be used for this scapular, on which may be placed an image of the Immaculate Conception, but this latter is not essential. No special material or colour is prescribed for the cords.

iv. The black scapular of the Seven Dolours of Our Lady is proper to the Order of Servites. Sufficient for this scapular that it is made of

two pieces of black woollen material joined by two cords of no particular colour or material.

v. The brown Scapular of Our Lady of Mount Carmel, the best known of all the scapulars, must be made of two pieces of woollen material either brown or black. Nothing special is prescribed for the cords, nor is any image necessary.

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STATIONS OF CROSS IN PRIVATE ORATORY.

Dear Rev. Sir,

Is it possible to obtain permission to erect the Stations of the Cross elsewhere than in a Church? Is permission ever given for the erection of the Stations in an 'oratory' in a private house even though there is no permission to celebrate Mass in the house?

ADMINISTRATOR.

REPLY.

Originally the Stations of the Cross were proper to churches and places somehow connected with the Order of Friars Minor. However, gradually the devotion spread until in our own days the discipline of the Church allows the Stations of the Cross to be erected in churches; public oratories; cemeteries; in the open air; in the chapels or in other becoming places of religious houses, convents, seminaries, or pious institutes; and in private oratories in which, by special indult, Mass may be celebrated. They may also be erected in private oratories which do not enjoy an indult for the celebration of Mass, or in apartments not intended for profane use. De Angelis reaches the conclusion that the Stations of the Cross may be erected in any place whatever provided that it is a becoming and reverent place, in other words a place not intended for profane use (*De indulgentiis*, Roma, 1946, n. 331 g). When there is question of erecting the Stations of the Cross in a private Oratory in which Mass is not allowed or in another room, the requisite faculty must be obtained from the Holy See. It is well to recall the provisions of the Decree of the Sacred Penitentiary of 12th March, 1938, dealing with the erection of the Stations of the Cross. The Decree lays down that for the valid erection of the Stations of the Way of the Cross, it suffices that the priest asked to do it possesses the required faculty according to the decree *Consilium suum persequens* of 12th March, 1933. It is altogether becoming, nevertheless, especially in view of ecclesiastical discipline, that each time, except in exempt places, the

leave of the local Ordinary should be obtained, or at least reasonably presumed when He is not easily accessible (cfr. *A.A.S.*, xxx (1938), pp. 111-112; *A.C.R.*, xv (1938), pp. 271-272). It is advisable, then, that ADMINISTRATOR should consult his local Ordinary before making the application to the Sacred Penitentiary.

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SOME PAPAL DECORATIONS.

Dear Rev. Sir,

Would you give a summary of the Papal Orders of Chivalry and other Papal decorations, with some indication of their history?

When Papal or civil or military decorations are worn by the clergy, may they be worn attached to the surplice or soutane?

PETRUS.

REPLY.

The *Annuario Pontificio* lists five Pontifical Orders of Chivalry, namely, 1) Supreme Order of Christ; 2) Order of the Golden Spur; 3) Order of Pius IX; 4) Order of Saint Gregory the Great; 5) Order of Pope Saint Sylvester. The Cross 'Pro Ecclesia et Pontifice' and the 'Benemerenti' Medal are also conferred as marks of distinction.

The Supreme Order of Christ was first established in Portugal in 1318 at the time of the disbandonment of the Knights Templars, and its purpose was to defend the nation against the attacks of the Moors. Pope John XXII confirmed the order in 1319 and granted it a Cistercian rule. The new order spread through Spain, France, Italy, and Germany. Pope Eugene IV allowed the members of the order to detain one-tenth of the territory that they recaptured from the Moors. In 1499 Alexander VI, and later Julius II freed the knights from their solemn vows and granted them permission to marry. The order consequently lost its original character, and became simply an order of chivalry. The Order was conferred both by the Pope and by the Kings of Portugal, with this difference that while the order was granted freely in Portugal, the Pope reserved the distinction to persons of high rank. The Order is now conferred only on Heads of States and sovereign Princes. There were eight Knights of the Supreme Order of Christ listed in the *Annuario Pontificio* of 1951.

The Order of the Golden Spur is known also as the Golden Militia. The origin of this Order is uncertain. Pope Gregory XVI, in 1841, united it to the order of St. Sylvester, but in 1905 Pope Pius X restored

it to its independent status and placed it under the patronage of the Immaculate Conception. It is conferred on those who by feat of arms or by their writings or by other conspicuous work have advanced the cause of the Catholic Faith. Thirteen members of this Order are named in the *Annuario Pontificio* of 1951.

The Order of Pius IX was established in 1847 by the Pope. There are three grades: i. Knights of the Grand Cross; ii. Commanders *con placca* and Commanders; iii. Knights. Certain of the grades of this Order previously enjoyed the privileges of personal and hereditary nobility, however, these privileges were abolished by the present Holy Father in 1939.

The Order of St. Gregory the Great dates from the year 1831, when it was established by Gregory XVI to manifest his gratitude to those of his subjects who had remained faithful to him in times of adversity. The Order has two classes: Civil and Military, and there are three grades as in the Order of Pius IX.

The Order of Pope Saint Sylvester was formerly united to the Order of the Golden Spur but by a Brief of 7th February, 1905, Pope Pius X established it as a separate Order. As in the case of the two previous Orders, this Order has three grades.

The Cross 'Pro Ecclesia et Pontifice' was instituted by Pope Leo XIII in July, 1888, on the occasion of His sacerdotal Jubilee. The Cross is granted as a recognition of devotion towards the Church and the Pope.

"Benemerenti" is the title of the decoration established by Pope Pius VII as a mark of recognition of outstanding work. It was used by the Popes in the days of the Temporal Power to reward the courage and faithfulness of Papal troops, as well as civilians. The decoration is granted by means of a diploma from the Secretariate of State. The medal which is granted with the Diploma may be in gold, silver or bronze.

In addition to the above Orders and decorations there are two ranks of honour in the Papal Household to which lay persons are raised as a mark of distinction. The first is the rank of Privy Chamberlain of the Sword and Cape. The origin of this position is not known, but the *Annuario* states that these dignitaries certainly existed at the time of Pope Urban VIII (1623-1644). The recipients of this honour must be members of the nobility or at least persons of social standing. The other rank is that of Honorary Chamberlain of the Sword and Cape. This office is very ancient, although no certain information regarding it

is earlier than the reign of Paul IV (1555). They wear a uniform similar to that of the Privy Chamberlains, from which they also derive their name. As the former, their proper function is to attend the Pope in the various places in the Papal Palace.

A decree of the Sacred Congregation of Rites will provide a guide to the wearing of decorations by the clergy on a surplice. The question was asked whether Canons who enjoyed from the Holy See the privilege of wearing Crosses or Gold Medals might lawfully wear them on the sacred vestments and in the administration of the sacraments. The Congregation replied: No. (*S.R.C.* 2621, ad 13). It would seem, then, incorrect to wear such decorations of a surplice, but, as far as is known, there is no objection to wearing them on a soutane on ceremonial occasions.

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THE HISTORY OF THE FEAST OF THE IMMACULATE CONCEPTION.

A short note on the history of the feast of the Immaculate Conception of the Blessed Virgin Mary may serve as some recognition of the Marian Year to commemorate the centenary of the definition of the dogma of our faith.

This feast had its origin in the East, and as early as the 7th-8th centuries we find reference to it in the Eastern Liturgies. It was still rather rare in the 9th century, but by the 12th century the feast was much more commonly celebrated. The object of the feast in these liturgies was, however, somewhat different to the feast which we now celebrate in honour of the singular privilege by which the Blessed Virgin was preserved free from all taint of sin. Father Jugie tells us that it is possible to distinguish three different points of view in this feast in the East: the announcement of the Conception made to Joachim and Anne by an angel: the miracle of the active conception by Anne, who was childless; the passive Conception of the Mother of God. (*DTC*, vii, 959. At the present day the feast is celebrated by all the Eastern Rites, both Catholic and dissident, with the exception of the Syrian Monophysites and the Chaldean Nestorians. The traditional date for this feast in the Eastern Churches is December 9th, although a number of the Catholic Rites now celebrate it on December 8th as the Latins.

In the Western Church the feast seems to have originated in the

Celtic Church of Ireland. The Martyrology of Tallaght (9th century) mentions the feast of the Conception of Mary on May 3rd. There are several references to the celebration of the feast in England before the Norman Invasions. The Normans suppressed the feast, but it was soon restored and was being observed in a number of Benedictine monasteries and elsewhere early in the 12th century. About the same time Archbishop Hugh, of Rouen, seems to have introduced the feast to his diocese. The students from Normandy at the University of Paris adopted the feast, and during the Middle Ages the feast was commonly known as the 'Feast of the Normans'. The Canons of Lyons, in 1140, thought of introducing the feast, but they were severely upbraided by St. Bernard for their action. The Saint charged them with introducing a feast unknown to the Church's Liturgy, unsupported by reason, and unauthorized by the tradition of the Church. Such a step should not have been taken without first consulting the Holy See (cfr. PL. 182, 333-336). Nevertheless the feast continued to progress and spread over the Alps to Italy. A general Chapter of the Franciscans adopted the feast throughout the Order in 1263. St. Thomas Aquinas makes reference to the feast in reply to an objection, thus: 'Although the Church of Rome does not celebrate the Conception of the Blessed Virgin, yet it tolerates the custom of certain churches that do keep the feast; wherefore this is not to be entirely reprobated. Nevertheless the celebration of this feast does not give us to understand that she was holy in her conception. But since it is not known when she was sanctified, the feast of her Sanctification rather than the feast of her Conception, is kept on the day of her conception' (S. Th. III, 27, 2 ad 3um).

Pope John XXII, then at Avignon, celebrated the feast at the Papal Court about 1330. The most important step in the establishment of the feast was taken by Sixtus IV, who, in 1476, approved the feast and attached to it the same indulgences as His predecessors had attached to the feast of Corpus Christi. At the direction of the Pope a liturgical office was prepared by Leonard of Nogaroli, one of the Pope's notaries. Moreover, the same Pope caused to be erected at the Vatican the now famous Sistine Chapel, which He dedicated on the 8th December, 1479, in honour of the Immaculate Conception of Our Lady and of Saints Francis and Anthony. When Pope Pius V reformed the Breviary and Missal he substituted the office of the Nativity of Our Lady for the office composed by Leonard of Nogaroli. Pope Clement XI (1708) established the feast as a day of precept for the universal Church.

At the time of the definition of the Dogma there were three for-

mulas of the Mass and Office in use, and in answer to the requests of numerous Bishops the Pope, in 1863, gave instructions for the preparation of a new Mass and Office. A Commission was set up and it considered a project submitted by Father Marchesi, C.M., but after much discussion this was rejected, and subsequently the Pope himself together with the Secretary of the Congregation of Rites, Monsignor Bartolini, prepared a Mass and Office which was eventually approved on the 27th August, 1863, for use throughout the whole Church and in all rites. Pope Leo XIII instituted the Vigil for the feast in 1879.

P. L. MURPHY.

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SHORT NOTICES.

SANCTITY THROUGH TRUST, by Joseph Schrijvers, C.Ss.R. Cork, Mercier Press, 1953. 164 pp., cloth. 12/6 stg.

Sanctity through Trust is a schematic study of the way to union with God, suitable for lay people and religious. The style of the translation is rather forbidding, not least in its retention of Latin quotations, often untranslated, and the whole presentation is very dense: a useful book, but anything but a *summula vagula, blandula*. Still, that was not Father Schrijvers' purpose; he set out to show, step by step, how grace bears fruit in our souls, to warn devoted souls of the illusions that are likely to sidetrack them, and to encourage them in their doubts and anxieties. If only he had let cheerfulness break in occasionally!

J.D.

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THE WAY, by Mgr. J. M. Escrivá. Cork, Mercier Press, 1953. 194 pp., cloth. 15/- stg.

Mgr. Escrivá is the founder and President General of Opus Dei, first of the new 'secular institutes'. *The Way* is a collection of 999 pithy texts—apparently culled from books, sermons, letters, conversations—that cover the whole range of natural and supernatural virtue. Arranged according to subject matter and well indexed, they are eminently practical and would make excellent matter for meditations and conferences. A man of good will would profit greatly from dipping into *The Way*, which the publishers assure us has already sold over 100,000 copies in half a dozen languages. Father Eugene Boylan, O. Cist. R., writes the introduction.

J.D.

Homiletics

THE WOMAN CLOTHED WITH THE SUN

Since the Assumption of the Blessed Virgin Mary was defined as a dogma of faith, the famous battle-vision at the centre of the Apocalypse has been receiving more attention than ever. An American biblical scholar, Father Bernard Le Frois, of the Society of the Divine Word, has recently had the happy idea of writing a learned exegetical study of it for the doctorate in Sacred Scripture. His book was published in Rome at the end of last year, but, in spite of a timely order from this end, a copy is not yet to hand. We hope that it will have arrived in time for a review-article in our next issue.

For the present we shall content ourselves with a brief presentation of the chapter dealt with in that book, having in view its homiletic use only. The chapter is the twelfth of the Apocalypse of St. John, and will require a few words of introduction, a translation of the text, and some annotations. This much, it is hoped, will make its meaning and its mariological import more intelligible.

The Apocalypse is often regarded as a book which sensible people should leave alone; and quite too many think themselves very sensible in their neglect of it. They look upon it as too colossally full of mysteries to do matter-of-fact persons any good; or they conceive it as a bewildering series of enigmatic prophecies on the last days of the world, to be a quarry for fanatics. The truth is, however, that the Apocalypse is a grand book of Christian consolation and encouragement. Christ is at the beginning, the centre and the end of it, saying to all the Christian generations what He said to the Apostles at the Last Supper: "Have confidence, I have overcome the world" (Jn., 16: 33).

To read the Apocalypse fruitfully, we must be prepared to enter a world of oriental symbolism and prophetic vision. We shall not expect the symbols to be compositions of scholastic and historical order, all, as it were, having the distinctness and coherence of a definition, and all set in clear chronological sequence like the Annals of Baronius. The idea or ideas have to be extracted from phantastic imagery—sometimes, one would think, extraordinarily fantastic—very elastically framed, with little regard for our western notions of consistency and coherence. If we do not look for the idea conveyed by the symbol or symbols, the Apocalypse will seem a heap of caricatures. For instance, Christ with a sword protruding from His mouth, or a Transeuphratensian army of

dysmyriads of myriads of nightmare cavalry, the horses having lions' heads, with fire, smoke and sulphur issuing from their mouths—this is terrific.

If, then, we look only at the make-up of the symbols, we shall find little to feed faith, hope and charity in the Apocalypse. If, on the other hand, we look behind the symbols for *Christus vincens*, *Christus regnans*, *Christus imperans*, we shall surely find Him, for our greater encouragement.

The Apocalypse contains visions which St. John actually saw on the Island of Patmos, and they were given to him as a revelation of Jesus Christ, to be made known to the Church. It may be that some of the symbols do not belong to John the Seer, but rather to John the inspired Writer, who would have expressed the revelations in symbolic forms which he drew from his own oriental and personal fund. We cannot discuss this possibility here, but, as we shall see, the description of the vision of "the woman clothed with the sun" could, as Cardinal Newman observed somewhere, scarcely have taken that form, if St. John had not known the Blessed Virgin and the glories of her divine maternity.

We must indeed use some peculiar language, when speaking of the Apocalypse. Its images are partly silent pictures and partly talkies—that is, conveyed through an optic and an acoustic medium. Moreover, visions do not follow a straight line of succession and disinvolution, but follow the concentric style so familiar to the Semites. The stone falls into the water, and the wave-circles make their expansive movements. Thus the cycle of the seven bowls is not an entirely different thing from the cycle of the seven seals. The cyclic process involves what an historically-oriented mind would conceive as chronological regressions.

With these preliminary remarks, the following will be a sufficient presentation of the context of the "Woman-and-Dragon" vision, which stands between the seven trumpets and the seven bowls. The seven trumpets, it will be remembered, are preceded by the seven seals. But, according to an arrangement peculiar to the Apocalypse, the disinvolution of the first two cycles does not come at the end of the series, but at the sixth seal and the sixth trumpet.

The book of the seven seals is preceded by a vision of God and the Lamb. The opening of the seals by the Lamb shows that Christ is the arbiter of history. This cycle ends, we might say, on the Feast of All Saints—the 144,000 signed and the innumerable multitude safe in the pastures of the Lamb. The trumpets also end with a similar consum-

mation; then the next section, that of the bowls, which tells in full what the open book has to reveal, is introduced by the vision which we are about to study. In other words, the vision introduces the chapters on the war against Satan and his two allies, the sea-beast from the Mediterranean (symbolizing anti-christian political power) and the land-beast from Asia Minor (that suborns false prophecy). Our vision is, therefore, the presentation of the two principal antagonists, the Woman and the Serpent. The issue of the war is more than insinuated in the vision, for we see clearly that Satan has no chance of winning. We must add one further word, before giving the text. A brief intermediary piece separates the chorus of bliss concluding the section of the seven trumpets from our text. Some interpreters regard it simply as the conclusion of the trumpet-section; others regard it as an anticipatory glimpse of the heavenly Alleluias at the end of the Apocalypse; therefore, it would be part of the introduction to our section. The latter seems more probable, for the tiny vision (if we may so call it) was accompanied with a great ringing of gongs: "Then there opened [before me] the inner sanctuary of God which is in heaven, and there appeared the Ark of his Covenant; and there followed lightnings and voices and claps of thunder and an earthquake and heavy hail".

The next or Woman-vision was not seen within the heavenly sanctuary but, as it were, on the screen of the heavens. The action theatre of the scene signified was to be chiefly the earth. Here is the text, which divides into three paragraphs (XII, 1-17):

"And a great sign appeared in heaven, a woman clothed with the sun, and the moon [was] under her feet, and on her head a crown of twelve stars; and being with child, she was crying out in the pangs of travail, and was in the torments of delivery. And another sign appeared in heaven; there it was, a great red dragon with seven heads and ten horns, each of the seven heads being crowned with a royal diadem. His tail dragged [after it] the third part of the stars of heaven and flung them on to the earth. And the dragon stood fronting the woman who was about to bring forth, ready to devour her child, when she brought it forth. And she gave birth to a son, a male child, one who is *to rule all the nations with a rod of iron*; and her child was rapt up to God and to His throne. And the woman fled into the wilderness, where she has a place prepared by God, so that she be nourished there for one thousand two hundred and sixty days".

For the present, we shall leave the woman as a symbol, not trying

to identify her or determine what she symbolizes. That will be more easy at the end. Certainly the woman is clothed in heavenly glory; she has her feet set on a particularly regal and celestial footstool; and she wears a crown, which corresponds numerically to the signs of the Zodiac, but, in the mind of St. John, can hardly have been dissociated from the twelve Patriarchs of Israel or the twelve Apostles of the Lamb. These are the only associations of the number 12 in the Apocalypse, excepting a single mention of the 12 months of the year—the 12 gates and foundations of the heavenly Jerusalem being no exception, for the number, in this case also, is the apostolic number.

The murderous Red Dragon will be fully identified in the next paragraph. The combination of seven crowned heads and ten horns is noteworthy. Seven in the Apocalypse is a number of plenitude and ten a number of limitation (Cfr. 2: 10). So the Dragon pretends to a plenitude of authority and royalty, but is really limited in power. The stars, which his tail drags down, are the rebel angels, but we cannot conclude from the text that a third of the angels fell. "Third" (occurring over a dozen times) means simply a part. The Dragon has destructive designs on the offspring of the woman. That offspring is not here a collectivity but an individual—a son, a male child—and he is identified by reference to the Messianic Psalm (II, 6), which proclaims Him Son of God, Messias, universal King. To rule "with a rod of iron" does not mean harsh government but absolute authority.

The Child of the woman escapes the designs of the Dragon, whom we shall presently see identified with Satan. Besides the attempt of Herod to destroy the Child, not explicitly attributed to Satan, we find in the Gospels three explicit references to the Archenemy's attempts (Matt. 4: 1-10; Lk. 22: 3; Jn. 13: 2), not counting our Lord's own reference to His arrest as a feat of the power of darkness. In the Ascension the Messias was caught up to the throne of God. The Woman escapes to the wilderness, the traditional refuge of the persecuted, where she is safe for a period of 1260 days (4 months or $3\frac{1}{2}$ years). This space of time is a traditional symbol of a period of affliction (length of the persecution of Antiochus in Daniel). But let us be cautious. The woman-symbol here presents another facet of its multiple meaning. The text continues:

"And a battle took place in heaven, Michael and his angels joined battle with the Dragon. And the Dragon and his angels gave battle, but they could not win the day, and could not retain their place in heaven any longer. And the great Dragon, the

Ancient Serpent, who is called the Devil and Satan, the seducer of the whole world, was thrown down to the earth. He and all his angels with him were thrown down. And I heard a loud voice in heaven saying: Henceforth the salvation and the power and the royalty of our God is a fact, and the domination of His Christ, for the accuser of our brethren has been thrown down, he who accused them day and night before our God. They indeed overcame him thanks to the blood of the Lamb and to the word of their testimony, and they did not love their lives to the point of [refusing] death. Therefore, rejoice, ye heavens and all the citizens of heaven; but woe to you, earth and sea, for the devil has gone down to you, in a rage of anger, knowing that he has but a short time".

As is usual in the apocalyptic fusion of images, three battles melt into one here, the battle of Satan the rebel against God, and against His Christ, and against the Church. Michael, as the Generalissimo of the faithful angelic armies, is the vindicator of the divine cause, but the truth declared under the symbol of a battle that takes place not in the heaven of God, but in the upper spheres, is simply what Christ said: "Now the Prince of this world shall be cast out" (Jn. 12: 31), and again: "The Prince of this world is already judged" (Jn. 16: 11). The redemption, as being the destruction of Satan's power, is what is contemplated.

The Dragon is called the Devil and the Satan or Adversary; and when he is declared to be the same as the Ancient Serpent, there is an undoubted reference to Genesis 3: 1, 14. This equation of the Dragon and the Serpent-seducer suggests that the Woman of the vision of Patmos must in some sense be the Woman of the Proto-evangelium.

Michael triumphant is Christ triumphant, and Christ triumphant is the triumph of His Church; hence the celestial choir of voices raises the song of victory for the martyrs over the defeat of Satan. He, who is both seducer and accuser of mankind, is enraged at his defeat, and knowing that his power and his chances are curtailed by the advent of redemption, he intensifies his campaign upon earth. There follows a description of his activity in the age which we call the Christian era.

"And when the dragon saw that he was thrown down to the earth, he went in pursuit of the woman who had given birth to the male child, but she had the two wings of the great eagle given to her, in order to fly to the wilderness, to her place [of refuge], where for a time and times and half a time she is kept and maintained, away from the face of the serpent. But the serpent threw

out of his mouth what was like a river of water after the woman, so that he might cause her to be carried off by the river. But the earth came to the help of the woman; opening its mouth, it swallowed the river which the serpent had thrown out of his mouth. So, in his fury against the woman, the dragon went off to make war on the rest of her children, those who keep the commandments of God and hold to the confession of Jesus. And he took his stand on the sand of the seashore”.

A well-attested variant is found of the last sentence, viz., “I took my stand on the sand of the seashore”, but there is no need to take account of it here. The sentence is not connected with what precedes, but looks forward to the appearance of the two beasts, which follows in chapter XIII.

We feel at once that the Woman has not the same symbolic notation in this third paragraph as she has in the first. In the first paragraph, the Woman against which the destructive hostility of the Dragon is levelled, is giving birth to a son, a single individual child, who is the Messiah. The fruit of her maternity is the Christ, the universal King, invested with absolute dominion. The triumph of that Son, in ascending to the glory of God's throne, is the first great defeat of the Dragon. The Messiah is now beyond his reach, and he turns his hostility upon the Woman. By divine protection, which is represented as a flight to the safety of the wilderness, she survives. She is hated, indeed, as the Mother of the Messiah, but the third paragraph shows that she is the mother of other children. Her escape to the desert guarantees another maternity which endures for 1260 days, a space which commentators are agreed in interpreting as the whole duration of the life of the Church militant.

In the third paragraph God is shown exercising every means to protect and preserve the Woman. Her flight to the wilderness is made with the help of the wings of the great eagle (an image used twice in the Pentateuch to signify God's swift and efficacious protection of Israel—Ex. 19: 4; Dt. 32: 11). When a river of persecution is flung against her, the earth swallows the river. Here we can have no doubt that the Woman is a symbol of the Church, especially when we read that henceforth the war of Satan is against the rest of her children, against those who keep God's commandments and steadfastly profess the true faith in Jesus.

This, then, being a summary explanation of the twelfth chapter of the Apocalypse, what are we to say of the total symbolism of the

Woman? The epitomized reply which we are giving here cannot carry proofs, but reflexion will show that it is not based on arbitrary treatment of the text. It is in view of what is now to be said that we prefaced this paper with a few notes on the style and symbolism of the Apocalypse.

That the Woman is a presentation of the Virgin Mary, Mother of the Divine Messias, has, we think, become too clear to be called into doubt. The serpent-opposition shows her to be the Woman of the Proto-evangelium, and that Woman is Mary typically or directly signified in the divine oracle of Eden. The symbolic composition of the vision, however, does not set forth the Maiden of Nazareth merely in her personal traits. The array of glory and Queenship in which she is clothed would indeed suggest that St. John saw the Assumpta, but no proof of this can be deduced from the text. It is quite obvious that she is chiefly presented in her double maternity, physical and spiritual. She gives birth to the Messias, but there are also the other children of the Woman, on whom Satan makes war.

Representatively and symbolically the Woman is both Israel and the Christian Church. A woman as a symbol of the old Society of God and the new Society is quite biblical. If it is the physical maternity of the Woman that is described in the first paragraph, the Israelitic character of the woman's maternity is evident. Mary the Mother of Jesus had no pains of childbirth. Consequently the Mother is Israel giving birth to the Messias in the pains of its history; but, of course, the throes of parturition were effective through the Virgin Mary, who synthesizes and realizes the expectation of Israel.

Some see the total maternity of both Head and members expressed even in this first paragraph. This view (though there was no intention of imposing it on exegetes) is set forth in the Jubilee Encyclical (*ad diem illum*, Feb. 11, 1904), in which St. Pius X commemorated the Dogmatic Definition of the Immaculate Conception: "No one is unaware", says the Pope, "that the Woman seen by the Apostle John signified the Virgin Mary, who virginally gave birth to our Head. She was seen, however, in the labour of maternity, crying out in the pangs of childbirth and in the torture of delivery. John saw the most holy Mother of God, though already enjoying eternal beatitude, labouring nevertheless in mysterious parturition. What parturition is meant? That which relates to ourselves—for we have still to be brought to the birth of everlasting happiness".

In any case, it is clear that Israel of the promises was the Woman

that Satan was watching, for he knew that it was out of the bosom of Israel that the Messias would come. This Israelitic interpretation of the Woman is that almost universally followed in the Patristic age. St. Augustine, I think, is the only Mariological interpreter, but it was St. Bernard that gave impetus to the later exegetical developments.

The vision is, then, Mariological and Israelitic, but it is also Ecclesiological. The persecution levelled by the Adversary against the Woman is symbolical of all the attacks on the Christian name during the 1260 days, which symbolize the pilgrimage of the Church Militant.

To put the points in a brief sentence. The Woman of the Apocalypse is Mother Israel, Mary the Mother of Christ, and Mother Church.

The use of the text in Marian Offices of the ecclesiastical liturgy is, therefore, not an accommodation, but an application of the literal meaning. The Epistles of the Apparition of our Lady of Lourdes and of the Miraculous Medal are the best known examples. The whole passage is read as Lessons of the first Nocturn in the Vincentian Office of the Miraculous Medal. In keeping with a passage in the Dogmatic Constitution, "Munificentissimus Deus", which says that the Scholastic Doctors saw the Assumption . . . in the Woman clothed with the sun. the text *Signum magnum* is the Introit of the new Mass of the Assumption.

W. LEONARD.

Notes

It was with sadness that many of John O'Brien's readers saw the bright and happy dust-cover of *The Parish of St. Mel's*¹ with its slanting gum-tree across the facade of the bush church, in a paddock (bush churches don't run to churchyards, even the JOHN O'BRIEN'S rather too splendid church of the illustration) LAST POEMS. crowded with O'Brien characters, the Hanrahans, the wild bush boy from Tangmalangaloo and all the tidy bodies that John O'Brien so acutely observed and wrote about. The death of a poet (John O'Brien belonged to the band of Australian ballad singers, and from their ranks he never wished to stray) is a country's loss, because in some field, he has caught moods and desires that all have felt, and yet he alone expressed. Never again shall the boree log burn to white ashes in the fireplace of John O'Brien's presbytery, while the poet talked the sun down and the moon up, and if he were in the mood, the sun up again. Yet the manly, Catholic voice is not silenced altogether:

Still are thy pleasant voices, thy nightingales, awake

For Death, he taketh all away, but them he cannot take.

Once you open the book, however, the old magic is at work, pulling at your heart, the song of *his* nightingales—the kookaburras, the magpie, and the lonely curlew. In upon us crowd the *Bush P.P.*, *Old Sister Paul*, *Big Ned*, and *Charlie Carter*, who have the authentic tang of the bush Catholic about them. John O'Brien loved the old days in New South Wales, the coaching days with a Father Tim McCarthy wandering the bush tracks on horseback, bringing the consolation of religion to the bark huts of the settlers, and sometimes, riding into Bathurst with a Johnny Vane going easily beside him on a crack thoroughbred. Yet he moved with the times, mechanizing the characters of this new book of poems of a later generation. A superb example of John O'Brien at his best is his account of the curse of saffron thistles and the advice of Ned Carter, who stopped his motor on the way to town:

Whereat he strove to extricate

His solid twenty stone live-weight

From out the car, and illustrate

¹*The Parish of St. Mel's*, by John O'Brien. Angus and Robertson, Sydney, 1954. 122 pp. Illus. 12/6.

His lack of all the graces.

"They make these cars too flamin' small....

Them thistles....'struth, no room at all....

The Gov'mint oughter....flamin' 'earse....

They oughter—"Gets out in reverse:

A hefty grunt, an earnest curse—

"That's done me flamin' braces.

What was it I was goin' to say?

Yes. Met a cove the other day

Who has 'em in his barley,

And after every show'rer rain—

Now, what was that cove's name again?

Not McIlray, not McIlroon;

Gee, I'll forget my own name soon;

Not Curphy, Murphy, not Muldoon—"

'C'mon", said Brother Charlie.

That is the real thing, and, with regret, we catch the friendly voice of Big Ned, who still could not remember the "cove's" name:

"Now, don't forget about the burr",

As Charlie doing forty per

Went through the saffron thistles.

John O'Brien throws a last few bush flowers to that character he loved with amusement *The Bush P.P.*:

With a wave of respect to the worthy three,

Archbishop, Archpriest, Archdeacon,

I give you the toast of the Bush P.P.

The great race of Bush P.P.'s, who, like Cobb's coaches, are getting forced further West, have found in John O'Brien a pen to describe their deeds and dignity, even if the Code takes little notice of them. Then he brings wattle bloom to place at the feet of the Bush nuns, teaching the shy bush children, who dread the comings of school inspectors and bishops, the devoted women running the balls and the socials ("For years herself and Mrs. Bain"), the curates, the old people and the young. And every now and then a lovely line hurts you almost by its beauty:

And the wilgas wailed in the sobbing wind.

The white ash of the burnt out boree log is about to crumble. John O'Brien with a hint of sadness takes his leave of us in his last poem *The Pastor of St. Mel's*:

I'm still just Father John to-day, though frankly I allow
There was a time I had my dreams—that's past and done with now.

I know the place, the plot, the row where each of them is laid
And soon I'll take my place—ah, well, I'm not at all afraid:

There's something on the credit side I hope and trust will run
Against the fearsome debit of the things I might have done.

Those who saw John O'Brien in his last days know how frequently
with simplicity, humility and trust he expressed these thoughts.²
Earlier in the present book his simple creed was sung:

Sing me a song with a ring of the truth in it,
Sing me a song with the freshness of youth in it,
Chant me paean of joy.

John O'Brien will not be forgotten; and twenty-nine editions of *Around the Boree Log* have won him readers wherever English is spoken; indeed he is probably read more widely than any other Australian poet.

John O'Brien, as the whole world knows, that is all those who love the simple ballads which have inspired so many to be better men and women, was Monsignor Patrick Hartigan. He came to Manly College almost as a child. After his ordination he served in the Goulburn Diocese, and eventually became parish priest of Narrandera in the newly formed Diocese of Wagga. The writer of this note once saw him in his natural setting at Narrandera. It unhappily was not a day for the glowing Boree log and the cocoa near the fire, but a blazing hot Riverina day. After a heavy dinner,—bushmen pay no heed to heat or diets,—he settled down to talk, to bring to life the figure of an O'Hanlin, Dr. McDermott, painting a gallery of the past. At six, charmed, yet exhausted by mirth, the guests went on to Leeton. Tea had scarcely ended, when Father Hartigan's car, "firin' on the eight", was heard. He was in the mood and with that great handsome head of his poking about like a well-bred colt's, he talked, recited poetry, mimicked, until he left late at night, still full of running, leaving us with the memory of an unforgettable day and night. He was a great Aus-

²In his last years, he moved with pleasure in the splendours of Rose Bay. While he watched:

Ferry boats to Manly,
Funnel-deep in spray,
Homes above the Harbour,
Lights in Double Bay!

no doubt sometimes his thoughts wondered:

Do the shearers still go riding on the Warrego to work,
Where the Thurulgoona woolshed flashes silver in the sun?
Are the bullock-teams still bending through the coolibahs to Bourke?

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The Parish of St. Mel's is a very well printed book with illustrations nicely done by Bonar Dunlop, helped on one occasion by John O'Brien himself.

T. VEECH.

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Father Kleist, S.J., who died in 1949, was a classical scholar of wide repute. Among his other achievements are translations in the "*Ancient Christian Writers*" series in the course of publication, as well as well-known versions from the Greek

THE NEW TESTAMENT: of "*The Gospel of St. Mark*", and
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his death in 1952, the assistant professor of New Testament exegesis at the Catholic University of America. He had been very closely associated with the Catholic Biblical Association of America, as well as the Catholic Biblical Quarterly, in which he had published many learned articles; he was, too, a member of the editorial board of the New Testament Revision Committee of the Douay-Rheims New Testament, which is used by so many in Australia. These two distinguished scholars have combined their efforts to give us a new translation of the New Testament from the Greek.¹

The problem of translating the Scriptures into the vernacular is not an easy one to solve. One of the first questions a translator has to decide is whether he is going to depart radically from words and phrases and sentences so often canonized by repeated use, and produce

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what is, to all intents, an independent version, or keep as close, as scholarship and modern idiom will permit, to what has become the customarily accepted text. The second alternative is not an easy one to put into practice, nor always satisfactory when it is attempted, as the Fathers of the Biblical Institute in Rome discovered, when they set about the new Psalter translation (cf. *Bea.A.*, *La nuova traduzione latino del Salterio, origine e spirito*, in *Biblico*, XXVI, 3 (1945), pp. 203-239). On the other hand, the first alternative is fraught with all sorts of practical and pastoral disadvantages. St. Augustine did not altogether take kindly to St. Jerome's latin rendering of the Hebrew Old Testament, because he felt that it was too drastic a departure from the translation to which the people had become accustomed, and in defence of which some were even prepared to riot! (cf. Ep. 71, PL. 33, 242s.; Ep. 82, PL. 33, 291). One could tell of Pope Sixtus' V rejection of the Vulgate revision submitted to him by the very commission he had set up under the presidency of Cardinal Anthony Carafa, for the same practical reason.

Father Kleist, who is responsible for the Gospel translation, has opted very definitely for the first alternative. He had sound and very practical reasons for doing so. "My principal object", he writes, ".... has been to render the Greek into such modern English as I felt would approve itself to American Catholics". (p. vi). Nor can there be any doubt but that he has achieved this purpose. Perhaps the new Kleist translation can be fairly described as an endeavour to do for the Greek text what Monusignor Knox has done for the Latin Vulgate. It is a most readable English rendition, written with literary charm, elegance of style, and great clarity of expression; it will be much sought after, this reviewer believes, especially, if and when it is published in a cheaper edition. Those not specially trained in Biblical studies, and who never have the occasion or the need to read the originals, will profit by contact with this work, particularly because translation is often helped along by paraphrase, and copious footnotes.

There are those, however, who may feel dissatisfied with some of the newly introduced turns of phrase, or question the necessity or the delicacy of some paraphrases. To give a few examples. In St. Matthew, 1, 23, we.. read in the translation: "Behold! The virgin will be pregnant". One wonders whether this is an improvement on the usual version, particularly when one remembers that, in the Westminster Version, and the new Revised Standard Version—both from the Greek—"a virgin shall conceive" is retained. In St. Matthew 1, 24,

"he had no conjugal relations with her..." seems hardly necessary in the notes, let alone in the text, as the paraphrase of "he knew her not..."

"You need a change of heart" is preferred to "repent" in St. Matthew, 3, 1, "blessed are the humble souls" to the time-honoured and critically acceptable "blessed are the poor in spirit" (S.Mt., 5, 3), and "blessed are the promoters of peace" to "blessed are the peace-makers" (S.Mt., 5, 9). In St. Matthew, 5, 18, we get a fairly typical example of paraphrase: "It is not my mission to annul, but to fulfil. I assure you emphatically: before heaven and earth shall pass away, not a single letter or one small detail will be expunged from the Law...". St. John provides others: "When time began, the Word was there" (1, 1), "He came into his home, and his own people did not welcome him" (1, 11), and forces one to ask, where does translation end, and paraphrase begin?

The "Our Father" is given a new twist: "Our Father in heaven. May you be known and glorified... and do not expose us to temptation" (S.Mt., 6, 9, 13). In the consecration of the chalice we read: "Drink it every one of you: for this is my convention-blood, which is about to be shed..." (S.Mt., 26, 26; cf. S.Mk., 14, 24; S.Lk., 22, 19), where, as do many eminent Catholic exegetes, the Greek present participle, is translated as a future.

There is one translation which is, to the present writer, most unhappy. "Hail, full of grace, the Lord is with thee" (S.Lk., 1, 28) is replaced by: "Rejoice, child of grace. The Lord is your helper." Now, even if the neutrality of the Greek word was to be preserved (cf. notes on p. 148, ad. loc.), there was no need, it seems, to have departed from the traditional version to do it. Lagrange (*Evangile selon S.Luc*, p. 29) renders the Greek perfect participle by "pleine de grace" (cf. WV. and RSV.), pointing out, how the use of this rare verb, as well as the fact that it is substituted in its participial form for the Blessed Virgin's proper name, stress the eminent degree of the "grace" or "favour" bestowed, so aptly implied in "full of grace".

One might also take umbrage at: "And the World became man", when one recalls the biblical significance of the Greek word for "flesh", and its importance in telling of the abasement of the Son of God.

When one passes on to Father Lilly's translation of the remaining books of the New Testament, one is struck by the less marked tendency to paraphrase, and by the less drastic departure from the known English forms. One may suggest that, whereas the Gospels reveal the hand of

the classicist, the remaining books reflect the training of the biblical exegete. If the prologue of the Gospel of St. Luke is compared with the prologue of the Acts, the value of this observation will perhaps become clear. Not that Father Lilly's translation is not a new translation, done in conformity with the principle annunciated by Fr. Kleist. Nor is there any question of its beauty and clarity of style. On the contrary, to read ch. 6, or ch. 7, 13-25, of the Romans, will surely be, for so many of the intended readers, a scriptural delight. The Pauline epistles are, in fact, presented in a way which will encourage the reading of these New Testament gems, and Father Lilly is to be sincerely congratulated on the fine translation he offers.

One might take objection to the practice of putting in the text, what could be just as easily and, it seems, more satisfactorily, be put in the notes. In the Acts 1, 13, for example, the text reads: "two thirds of a mile distant", and in the notes: "a Sabbath day's journey". This is a small matter, perhaps, but by such processes, much enquiry and stimulation is avoided, the historical milieu lost sight of, to the possible detriment of the scriptural meaning. Perhaps the rendering: "You are my Son, to-day I have become your Father" (Hebr., 1, 5; 5, 5; not, however, in Act 13, 33), will not please some students of the Hebrews, since many feel that the unique combination of "I have begotten thee", and "you are my Son", argue to a real, and not a metaphorical, divine filiation and generation (cf. e.g. Leonard, W., in *A Catholic Commentary of the Holy Scripture*, § 934a).

Having made this criticism, which is invited by Father Kleist himself (p. vii s.), one can recommend this new translation to that ever widening circle of Catholics, who wish to read the Word of God in a form which will be intelligible and capable of moving their hearts. Such people will find their approach to the Scripture made easier in this translation, too, by the excellent introductions to each and every book of the N.T., by the presence of five superb maps, and the bold face descriptive headings, which give the sense of the chapters and verses to follow. One can only wish that, along with the beautifully produced edition we have reviewed, the publishers will see fit to publish, later on, a more economical smaller edition; for this new translation, by finding its way to as many readers as possible, can do nothing but good.

H. G. DAVIS.

Book Reviews

HINDUISMUS. By Father Cyrillus B. Papali, C.D. Vol. I. Roma: Libreria Gentes Editrice, 1953.

For the last three years, Father Cyril Bernard of the Mother of God, whose name in the world was Cyril Papali, has been Professor of Indology in the Atheneum of Propaganda, Rome. He is a Discalced Carmelite, a native Indian, and for many years a close student of Hinduism. His lectures on Hinduism at Propaganda will form two volumes, of which this is the first. It is also the first of a series entitled *Missionalia*, which marks it at once as a book destined especially for those who are interested in the Catholic Missions.

In the historical circumstances of the middle twentieth century, Australians should be most particularly interested in the countries of Asia and in the religions of Asia. To choose to remain in easy-going ignorance of those near neighbours of ours would betray some lack of Catholicism and a lack of charity—certainly a great lack of mission-mindedness.

The present volume is an admirable and most readable presentation of Hinduism. The author imitates as far as possible the scholastic method of the theological schools. He uses Latin which is "awfully" modern, but correspondingly easy to read. A classicist may, perhaps, be shocked at a word like "civilizatio", but in the end he will be grateful that the "purus sermo", called *Latinitas*, is not the language of this book. All dialects of Latin have their place.

After a learned and eminently solid prooemium from Archbishop Kierkels, former Apostolic Internuncio in India, and a short preface of the author, the subject falls into three parts: 1) Hinduism during the age of the Vedas; 2) Hinduism in the age of the Schools; 3) Jainism and Buddhism—the latter only in its Hindu origins and Indian developments.

There is a good bibliography at the end, but, unfortunately, no glossary of Hinduistic terminology. No doubt this is reserved for the second volume, which will deal with practical Hinduism and the various religious sects.

We note that the form of Hinduism, known as Monistic Vedanta, is treated in this volume (it has, we believe, some adepts in Australia); the theistic form of Vedanta is reserved for the second volume.

We doubt if any more compact and clear and better book on Hinduism than this could be put into the hands of one who does not fight shy of a subject in itself foreign, and who will studiously face a really interesting volume, written in easy and pleasing Latin.

W.L.

THEOLOGY OF THE APOSTOLATE. By Mgr. Leon Joseph Suenens, Auxiliary Bishop of Malines. Mercier Press, Cork. 1953.

Bishop Suenen's book is a precious supplement to the wonderful Official Handbook of the Legion of Mary. It is actually a commentary on the Legionary Promise, but it covers almost the whole theological ground of that Marian apostolate, which has been emanating from Dublin during the last thirty-three years, and which God has so signally blessed. "The Theology of the Apostolate" here presented by the Auxiliary to Cardinal van Roey, might really be entitled "*Summula Theologica Legionis Mariae*". When we say, besides, that it is a worthy theological companion of the Handbook, we have said enough. Further praise would be like praising a martyr. When you have called a man a martyr, you have praised him enough. "*Martyrem dixi*", said St. Ambrose, "*praedicavi satis*".

A Papal message of congratulation to the author by the hand of Monsignor Montini stands at the head of Mgr. Suenen's little work, and a fine letter from Cardinal van Roey. His Eminence seems to bring us to the very heart of his Auxiliary's book when he writes: "You demonstrate how the apostolate is bound up with the Holy Ghost and Our Lady: it is striking to see how this combination, nowadays as formerly, presides over the bringing forth of Christ. *Et incarnatus est de Spiritu sancto ex Maria Virgine*: therein lies the key to your book and also its particular efficacy".

With the Holy Ghost and with Mary Mediatrix of All Graces, new pages can be added to the Acts of the Apostles in this twentieth century. May we not hope that Australia, the Southern Land of the Holy Spirit, will write some of them? The Legion of Mary, the Legion's Manual, and Mgr. Suenen's book can help greatly that glorious apostolate.

There will be many editions of this book. May I respectfully suggest to the publishers (the well-deserving Mercier Press) that in some pages the English could be made more genuinely English. Though the translation is good, it smacks here and there of the French original.

W.L.

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MEDICAL ETHICS, by John P. Kenny, O.P. Mercier Press, Cork, Ireland. 1953. pp. xiii, 208. Price, 15/- Sterling.

Fr. Kenny tells us in his Preface that his book has grown from "a decade of teaching pre-medical and nursing students". His students furnished him with suggestions and criticisms which guided him in composition.

"Medical Ethics" bears out these statements. It endeavours to take into consideration the minds of persons of the medical profession, anxious to know their duty as conscientious men and women and as good children of the Church, yet lacking the technical training of the philosophical and theological student.

The book opens with a discussion of the fundamental principles of morality; the End of Man, Human Acts, Morality. Each section consists of a stated thesis, explained, proved and defended against objections.

The following chapters deal with specific matters: Lies, Justice, Rights of Doctors and Nurses, Morals, Marriage, The Right to Life, Ethics and Childbirth, Baptism. An appendix gives the text of "Directives" used in American Catholic Hospitals. Some Australian Catholic Hospitals have in recent years introduced a similar "Code" for the guidance of their professional staffs.

We can recommend Fr. Kenny's book to doctors and nurses and to priests who may have to instruct them and answer their enquiries.

The author seems to have a sufficient knowledge of medical procedures, and takes into account Papal Statements and theological discussions up to the end of 1952. For example, his section on Artificial Insemination (p. 79) is based on the Address of Pope Pius XII in 1949. As noted below, however, the hospital "Directive" is now a little out of date.

Reading Lists, not of theological authors, but of periodicals and of books destined for a wider public, are given after each section.

On the various matters that are treated, sound Catholic opinion is clearly given, with good proofs and explanations. A theologian might question some minor points:—

On p. 92 Fr. Kenny gives as a "Moral Principle" "Periodic abstinence from carnal intercourse is lawful for a grave reason, provided there is no intention of perpetually excluding offspring". But on p. 94 he gives the following citation from Pius XII in the Allocution to the Italian Catholic Union of Midwives, 1952: "There are serious motives, such as those often mentioned in the so-called medical, eugenic, economic, and social indications, that can exempt for a long time, perhaps even the whole duration of marriage". This quotation does not admit the restriction of the Moral Principle of p. 92.

p. 141 . . . Refuting the assertion that a fetus may be destroyed as an unjust aggressor, Fr. Kenny asks: "How can a fetus be guilty of an unjust attack, when it is incapable of any intention?" Such an argument is irrelevant, as Fr. Kenny himself on the same page has asserted that a person may kill an aggressor "even if the attack is made by one who is insane, and does not realize what he is doing". We hasten to say that other answers are given to this objection which refute it adequately.

p. 160 . . . Dealing with the removal of an ectopic fetus, where there is doubt as to whether a fetus or a tumor is present, it is rightly stated that, under certain conditions, removal is licit. But a reason: "The existence of the extra-uterine pregnancy is doubtful, whereas the mother's right to life is certain", is not convincing. It is not a question of a comparison of rights to life. Where a "dubium facti" exists as to the presence of a human being, and where this doubt cannot be resolved, one must proceed as if a human being were certainly present. There is an "Adagium" in Moral Theology: "Perinde est, in moralibus, facere

ac sese exponere periculo faciendi". Here, either a tumor is present, when no difficulty occurs, or a human being. In this second case the tubal fetus could be removed with the tube, even before viability, if the tube, now pathological, is threatening the life of the mother.

Finally, p. 187, the "Directive" of the American Catholic Hospitals, would now have to be brought into line with the papal teaching of 1949 on the question of the liceity of artificial insemination.

This Directive further allows hysterectomy only for the "removal of maternal pathology which is distinct from the pregnancy". It is worth noting that the Pope has since explicitly confirmed this teaching, forbidding sterilizing operations aimed at preventing future dangerous pregnancy. (*A.A.S.*, 1953, p. 673). This same papal address makes it clear that the 1940 condemnation of sterilization did not apply to the case where such an operation is necessary for removing a serious danger to life or health.

These are a few minor points, and do not seriously detract from the interest and value of the work. It would be an excellent text book for a course of ethics for Catholic doctors or nurses. The more they know and follow the Church's teaching the better. This has been verified a number of times, even from a merely medical point of view. The latest issue of the "Transactions" of our own Australian Guild of St. Luke, for Catholic doctors, gives us up-to-date statistics which show that a Catholic maternity hospital, where ethical principles are strictly followed, has had a percentage of maternal deaths, much lower than the average for the country.

J.H.

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RECENT THOUGHT IN FOCUS. By Donald Nicholl. Sheed & Ward, 1952. English price, 16/-. pp. 250.

This is a book on present-day philosophical trends, written by a professor of history. It is singularly successful in achieving precisely what is aimed at by the title; it gives the ordinary reader a concise and interesting account of some of the most mystifying of modern trends; with a clear and ruthless logic it exposes the fallacies that so often take refuge in a highly specialised vocabulary.

The introductory chapter is concerned with explaining the purpose of the book. This is to examine the methods used by experts in various fields, and see what may be expected of them. We are warned against the fallacy so commonly found of taking the part for the whole. There is a constructive side to this programme; with eyes turned to the starry firmament of Dante, but in language understandable by everybody, we are offered a view of the world which will enable us to see it in the light of modern learning, and see that it is good. It is an attempt in a humble way to give a synthesis adapted to our times and modelled on the *Summa* of St. Thomas.

The author selects four particular phases of recent thought for detailed treatment: Marxism, Phenomenology, Existentialism, and

Logical Positivism. In all of them he succeeds in giving a generally correct picture while all the time keeping to simple language. He wisely stresses how each of these systems has departed from sanity in forgetting that we are creatures; we would have liked to have seen him build upon this basis the edifice of metaphysics.

The natural sciences have assumed an important place in our present world, and so a large part of this book is devoted to a criticism of their methods. We single out the treatment of evolution as the most valuable part of this section of the book. There is an interesting chapter on modern psychology and appendices on such topical subjects as Freedom and Sport.

Professor Donald Nicholl tells us how time and again he has met very intelligent men, postmen, trade unionists, school teachers, miners, and undergraduates, abandoning books not because their content was beyond their grasp (as they modestly assumed), but simply because the books demanded a command of language such as few of these men possess. He is to be congratulated on this book, for he has ably fulfilled his ambition "to make my friends, the postmen, the miners, the undergraduates, etc., feel at home in these remote houses of learning".

F.A.M.



THE TRINITY IN OUR SPIRITUAL LIFE. By Dom Columba Marmion. Edited by Dom. R. Thibaut. Translated by Fergus Murphy. Mercier Press. 1953. 15/- (Eng.).

TRINITY WHOM I ADORE. By Dom Eugene Vandeur, O.S.B. Frederick Pustet Co. 1953. \$2.75.

Both of these books are written as commentaries on an act of consecration to the Blessed Trinity. The first act of consecration comes from the pen of Abbot Marmion, and conceals behind the brevity of its text great riches of spiritual doctrine. The editor, Dom Thibaut, has undertaken to reveal these hidden treasures by means of extracts borrowed from the writings of Abbot Marmion himself, who thus becomes the commentator of his own text. The prayer of consecration is composed of twenty-seven phrases, and each one of them is expanded into a complete chapter. Most of the subject matter is taken from the three works ("Christ the Life of the Soul"; "Christ In His Mysteries"; "Christ, the Ideal of the Monk") which established Marmion's reputation as a master of the spiritual life. The editor has performed his task well, blending his extracts so skilfully that he achieves continuity of thought from one page to the other. From the spiritual testament of Abbot Marmion there emerges a clear exposition of the soul's relationship with each member of the Blessed Trinity, so that the whole spiritual life is presented as a Gloria Patri et Filio et Spiritui Sancto.

The second act of consecration is the prayer, "O my God, Trinity whom I adore", written half a century ago by the young Carmelite nun, Sister Elizabeth of the Trinity. This prayer, inspired by the

mystic thirst for God, is of great beauty; and each fragment is developed into a separate meditation by Dom Vandeur. He outlines the trend of these meditations in the introduction: "We pray the Holy Trinity to grant that these meditations may be a reminder to anyone who is truly seeking God that He lives within us, or rather that we live in Him, and that His converse is ineffable. May they assist all interior souls to grow in faith in this mystery of the thrice holy God and to experience its truth: that will be making progress in a devotion which is the whole of religion". The forty meditations which follow are fine examples of affective prayer, leading the soul to a realisation of the indwelling presence of the three Divine Persons.

C.T.

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SANCTIFYING GRACE. By Aegidius Doolan, O.P. Mercier Press, 1953. 7/6 (Eng.).

In the opening pages of this book we are introduced to the great theme of St. Augustine: God became man, that man might become God. The only begotten Son of God has made us partakers of His divinity, sharers of his divine nature by the gift of sanctifying grace; and the present volume is designed to give the general reader an accurate idea of the meaning of sanctifying grace. The life of grace is not natural, but supernatural; and so we must learn of grace from God himself, from the teaching of sacred Scripture and tradition. The author develops the scriptural notion of sanctifying grace in the first half of his book. We are introduced in turn to the writings of the Old Testament, to St. John and St. Paul; and the section concludes with a brief review of sanctifying grace as enshrined in the liturgical prayers of the Church.

The second half of the book is devoted to the theology of grace. There are liberal quotations from St. Thomas, who provides the whole framework of discussion in his question on the nature of divine grace (S./T. I II, q. 110). Following this guide, we proceed from one conclusion to another, to truth after truth, until the nature of grace is given its full theological expression.

In the short space of 108 pages the author has developed a clear and accurate study of the Catholic doctrine of grace. At times the employment of philosophical expressions is necessary, but all obscurity is avoided by clear explanation and simple illustration.

C.T.

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FULNESS OF SACRIFICE. By A. M. Crofts, O.P., S.T.Lt., M.A. Publishers: Sands & Co., Ltd., London. pp. 296. Price, 12/6.

The title page points out that this book treats of the "Doctrinal and Devotional Synthesis of the Mass—Its Foretelling, Foreshadowing, and Fulfilling".

In the foreword, written by the Most Reverend James Liston,

D.D., Bishop of Auckland, we find him recommending this book of "learning and piety to priests and the faithful".

Discourses on the Holy Mass, which the author gave in St. Patrick's Cathedral, Auckland are here presented to us in book form, with fundamentals unchanged. In all, there are nine chapters, each of which is clearly divided and appropriately titled. At the conclusion of the book there is a very interesting and informative appendix on the Dominican Rite.

The author tells us that the chief aim of this book is to present a synthesis of logical and compelling thought, which it is hoped will help the reader to appreciate the Sacrament and Sacrifice of the Eucharist . . . as the culmination of God's vast and eternal design of Redemption. . . .

It appears to the reviewer that the author has admirably achieved this aim. The Catholic laity, for whom it was primarily written, will find in its learned pages a pleasingly devout, yet not too difficult, exposition of this great Sacrament. The studious convert should find it a great help.

The book, with its easy and clear style, its devout presentation, furnishes for the busy priest a helpful means to stimulate his own devotion and, at the same time, whilst refreshing his knowledge, gives him many valuable ideas for preaching.

A.J.S

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"THE HOLY MASS : NOTES ON THE LITURGY", by Very Rev. Eugene Vandeur, D.D., O.S.B. London: Burns Oates. pp. XIII + 270. English price, 15/-.

This small work is intended to introduce the reader to an intelligent and worthy assistance at the Holy Sacrifice. There are some thirty pages of general introductory notes on the significance of the altar, the liturgical colours, the vestments, incense, etc. This section is brief and rather dry, e.g., "All these altar cloths must be made of flax or hemp; there is a strict law of the church condemning the use of cotton". It is in his treatment of the Mass itself, especially from the Offertory onwards, that Dom. Vandeur deserves the reader's attention. Priests and teachers will discover some stimulating observations in this section. Take this instance of his warm appreciation of the Liturgy: "In certain eleventh-century manuscripts in place of the 'Quod ore sumpsimus' this wonderful invocation is prescribed: 'Verbum caro factum est et habitavit in nobis', repeated three times; or those same words once to which is added: Tibi laus, tibi gloria, tibi gratiarum actio in saecula saeculorum, Amen, o beata Trinitas'. What practical theology!" Many such passages could be cited.

Dom. Vandeur's method is a simple explanation of the particular prayer, its setting within the Mass, the dogma and history in its structure, and its special significance for priest and people. Often he will embroider the theological explanation with some historical detail or an

interesting comparison with Eastern Symbolism, or perhaps a sentence from one of the Fathers. Sometimes we are told about a pre-tridentine custom quaint yet vivid and illustrative, and then the conclusion, "Let us sometimes think of this . . ." or, "We shall do a very useful thing if we remember them during Mass itself".

The style of the work—as the sentence just quoted bears out—is rather stilted. This may be the translator's fault. There are too many billowing sentences, misty with subordinate clauses. Thus on page four: "We can now appreciate the greatness of all divine worship and see 'how the act around which it revolves, so to say, and from which it is irradiated the centre from which its whole movement comes and towards which it is ever directed, the living spring whence it flows and the ocean whither it returns is the redemptive Sacrifice itself, present among men in holy Mass and at once both eternal and perpetuated in time, in heaven before God and on earth among men, the mystery of the Consummation of all God's plans, once carried out and yet ceaselessly renewed' ". The modern reader is used to something simpler than that. Or this explanation (p. 269) : "[A proper last Gospel] is the case when two Masses being in concurrence, the more solemn one, which has prevailed over the more simple, borrows, nevertheless, the Gospel of the latter and adopts it for its final reading". The translation is on the whole awkward. Too often the original text is left on the threshold in a half-light that is neither French nor English.

"La Messe" was first published over forty years ago. Since then there has been a brilliant succession of works on the Liturgy: Duchesne, Fortescue, Cabrol, Lefebvre, Parsch, Gehr, Ellard . . . Since "Mediator Dei" the tide of re-editions and English translations has been in spate. They have been handsome productions and competently translated. Alongside these great works on the Mass, the English edition of Vandeur in format as well as translation seems poor. But there is an intrinsic worth in this little book that has guaranteed it an audience. This is the fifth English edition. In the original French there have been ten.

P.K.

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ST. THERESE OF LISIEUX : OUR LADY OF THE SMILE AND ST. THERESE. By the Rev. S. J. Piat, O.F.M. 134 pp. Gill. 1953. Price, 5/6 (Eng.).

NOVISSIMA VERBA OF ST. THERESE. 157 pp. Gill. 1953. Price 8/6 (Eng.).

We suppose there are still many practicing Catholics who have not yet read the Autobiography of St. Thérèse. The question is, will these two small books want to make them read it? They contain little that is new—in fact, nothing new—for readers long acquainted with the life and teachings of the Saint.

In the first of these books we are given what is probably needed: an integration of Marian and Theresian devotion. There will always,

presumably, be Catholics with more piety than commonsense, who make up their own little snuggery of devotions. They need to be gently led back to Our Lady. Even here, when heads are a bit soft, there is confusion; and members of a pious family can grow almost hostile to each other on the subject of the respective power of Our Lady of Lourdes and Our Lady of Fatima. (Let us not tell *them* about Our Lady of the Smile).

But we wish Fr. Piat's little book a good journey into homes where Our Lady is not yet loved, so that she and her heroic daughter may lead the readers into the ways of peace.

The contents of the *Novissima Verba* are to be read in the Autobiography and in other booklets published from time to time. For the sake of that devoted sister, Mother Agnes of Jesus, we re-read this collection with feelings of tenderness. It was she who wrote down things that St. Thérèse said either to herself or to Marie or Céline during the last four months of the Saint's life. The affection between those gifted sisters will remain forever a testimony to the truth that the love of God perfects and deepens our natural loves. We are told in a prefatory note to this book that these confidences and conversations were, for the most part, submitted to the Ecclesiastical Tribunal during the process of Canonisation. Those entries that are new to us seem to have been published on second thoughts by Pauline. Some of these could have been omitted, as, out of their context, they are ambiguous. An occasional entry surprises.

The merit of the book is that it gathers up the inspired utterances of the dying Saint, showing us on the earthly margin of eternity the power of the triad: suffering, mercy and love. A few occasional minutes, in spirit, by that bedside, if they do nothing else, make us ashamed of all our trifling bewitchments.

M.O.

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A GUIDE FOR CATHOLIC TEACHERS, by M. T. Marnane, M.A., H.Dip.Ed. M. H. Gill & Son, 1952. xiv + 164 pp. 9/6.

Christian education is something more than methodical explaining of doctrine. It consists in seeing all things and getting others to see all things in the full light of divine truth (Pope Pius XII). To have the truth is not sufficient. Catholic teachers must present it attractively and with power and conviction. A lesson can be learned from those children of this world who have not the truth but have measureless zeal. The rapid advance of atheistic teachings threatening to overthrow the existing order is a challenge to Catholic teachers who must be in the vanguard of the battle of ideologies. The education they give must aim at being a constructive counter-movement to the dangers inherent in the spirit and mentality of our times.

In the first chapter the author explains the aim of Christian education: to produce men and women of character, convinced Catholics who,

co-operating with divine grace will live in the light of God's Truth which they know and love. A Catholic atmosphere must pervade the school so that religion is "caught" not "taught". An enlightening chapter explains correlation; each new idea must be so related to the previous mental content as to shed its light on every item of previously assimilated knowledge and be in turn illumined by it. True correlation is necessary for fruitful teaching of religion. "All branches of learning must expand in closest alliance with religion, all types of study must be enlightened by the bright rays of Catholic truth". A rather nebulous statement? As we follow with interest the chapters on the power of teacher and how he can impregnate history, literature, science, music and art with religion the possibility of its realisation becomes apparent. Religion is not just another subject on the curriculum—it is its light and life.

Teachers will find this a helpful book combining as it does a good grasp of the science of Christian education with a lucid exposition of how to apply it in the classroom. This demands that every effort be made to avoid the danger of segregating religion and life. The teachings of the Popes form the foundation of this study; these are confirmed by the findings of many expert educationalists from Plato and St. Augustine to Newman, St. John Bosco and Janet Erskine Stuart.

P.F.

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